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ABSTRACT

These projects were completed by participants in the Fulbright-Hays summer seminar in Malaysia and Singapore in 1999. The participants represented various regions of the U.S. and different grade levels and subject areas. The seminar offered a comprehensive overview of how the people of Malaysia and Singapore live, work, and strive towards their vision of a more secure east-west relationship without sacrificing their history or culture. In addition, seminars were presented about Malaysia's geography and history, the political structure, cultural plurality, religions, economy, educational system, aspirations and goals for the future, and contemporary issues facing the society. The 15 projects are: (1) "Rice Cultivation of Malaysia" (Klaus J. Bayr); (2) "Mahathir of Malaysia" (Larry G. Beall); (3) "The Politics of Development of Malaysia: A Five Week Course Segment for an Undergraduate Course on Politics in Developing Areas" (George P. Brown); (4) "Patterns of Urban Geography: A Comparison of Cities in Southeast Asia and the United States" (Robert J. Czerniak); (5) "The Domestic and Foreign Effects of the Politics of Modernization in Malaysia" (Henry D. Fearnley); (6) "Colonialism, Racial Diversity and Income Inequalities in Malaysia" (Baher Ghosheh); (7) "West Meets East in Malaysia and Singapore" (Kathryn A. Megyeri); (8) "Managing Cultural Diversity: Reflections on Multiculturalism in Malaysia" (Digambar Mishra); (9) "The Education of the Artist in Malaysia: A Survey of Tertiary Level Programs in Art and Design, and Resources on Cultural Policy" (James F. Morris); (10) "Culture and Child Development Lessons from Malaysia" (Susan G. Nummedal); (11) "Malaysia and Singapore: The Politics of Diversity" (Joseph L. Overton); (12) "Reading around Singapore" (Constance G. Pappas); (13) "West Meets East in Selected Literature of Malaysia and Singapore: An Annotated Bibliography of Malaysian and Singaporean Literature Written in English for Teachers of South East Asian Literature and Culture" (Pearlie M. Peters); (14) "The Asian World Project: An Instructional Model for Asian Studies and World Feast Celebrations for the North Carolina School of Science and Mathematics" (Jane Craver Shlensky); and (15) "West Meets East in Malaysia and Singapore" (Genevieve R. Thompson). (BT)

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U.S. Department of Education
Fulbright-Hays Seminars Abroad Program

MACEE

West Meets East

in Malaysia and Singapore

PARTICIPANTS' PAPERS 1999

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FULBRIGHT-HAYS SEMINARS ABROAD PROGRAM

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U.S.E.D FULBRIGHT-HAYS SEMINARS ABROAD PROGRAM

MALAYSIA/SINGAPORE

JULY 3 - AUGUST 16, 1999

OBJECTIVES

The general objective of the program is to help U.S. education enhance their international understanding and increase their knowledge of the people and culture of another country. Upon their return to the United States, participants are expected to share their acquired broader knowledge and experiences with students, colleagues, members of civic and professional organizations, and the public in their home communities.

The specific objectives of the program in Malaysia were to offer participants an overview of life in Malaysia and Singapore. Specifically:

1. To be acquainted with the history, economics, geography and culture of Malaysia and Singapore;
2. To be acquainted with cultural diversity of Malaysia and Singapore and to appreciate the multicultural nature of the society;
3. To gain insights into the contributions of the people of Malaysia and Singapore in the areas of art, music, dance, science and technology;
4. To gain insights into the system of education in Malaysia and Singapore.

PROGRAM

The seminar provided participants with a comprehensive overview of how the people of Malaysia and Singapore live, work and strive towards their vision of moving towards a more secure east-west relationship, without sacrificing their history or culture.

During the five-week study tour of Malaysia, the program involved academic seminars relating to Malaysia's geography and history, the political structure, cultural plurality, religions, economy, educational system, aspirations and goals for the future, and contemporary issues facing her society. Participants were introduced to Malaysia and the Malaysian way of life through talks, discussions and field trips to schools, educational institutions and cultural centers, not only around Kuala Lumpur but also in other parts of the country. They traveled to Melaka, Terengganu, Kelantan, Penang, Perak and Sarawak.

Visits were made to places of historical interest, places of worship and towns and villages. School visits were also arranged. Places chosen reflected the diversity of the nation's life and culture. During the travel phase, opportunities were provided for participants to interact with Malaysians involved with education, culture, and development planning, etc. Homestays were also arranged.

One week of academic seminars and visits in Singapore included topics on the historical and political structure, the cultural scene, the economy, educational system, Singapore's aspirations and goals for the future, and contemporary issues. During the visit, opportunities were given to participants to interact with Singaporeans involved with education, culture, and development planning.

Study visits acquainted participants with actual situations, enabling participants to exchange ideas on curriculum with their counterparts. Visits made to sites of importance to Malaysia and Singapore's economic development and cultural heritage. Additionally, participants explored the various political and media aspects of the east-west relationship.

Participants were assisted in identifying resources for their individual seminar projects, enabling them to expand and improve their current teaching, or curriculum development work related to Malaysia and Singapore.

ORGANIZERS

Sponsor : U.S. Department of Education

Coordinating Agency : Malaysian-American Commission on Educational Exchange (MACEE)

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RICE CULTIVATION OF MALAYSIA

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Rice Cultivation of Malaysia

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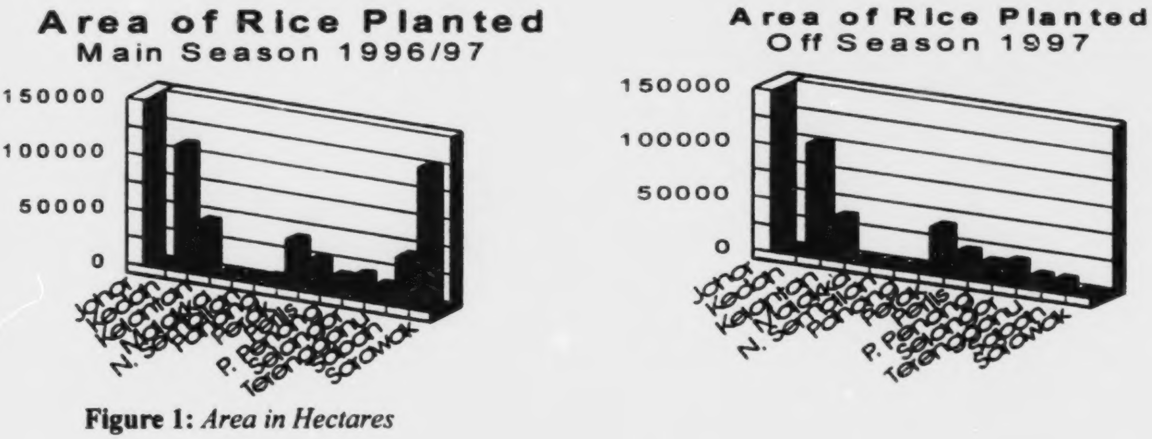
Agricultural land used for rice production in Malaysia has been on the decline since 1975 (MADI 1995) but the production per hectare is increasing unless adverse weather conditions are prevailing. The country is not able to satisfy the yearly need for consumption by Malaysia's population through its own agriculture anymore but needs to import about 20 to 30% from other countries. There is enough agricultural land available in Malaysia to produce the needed rice so that import of this staple food would not be necessary.

Methodology

Statistics and data from various sources of Malaysia, interviews of several rice experts within Malaysia, and visits to various rice producing areas in Malaysia are the basis for this research.

The Rice Production

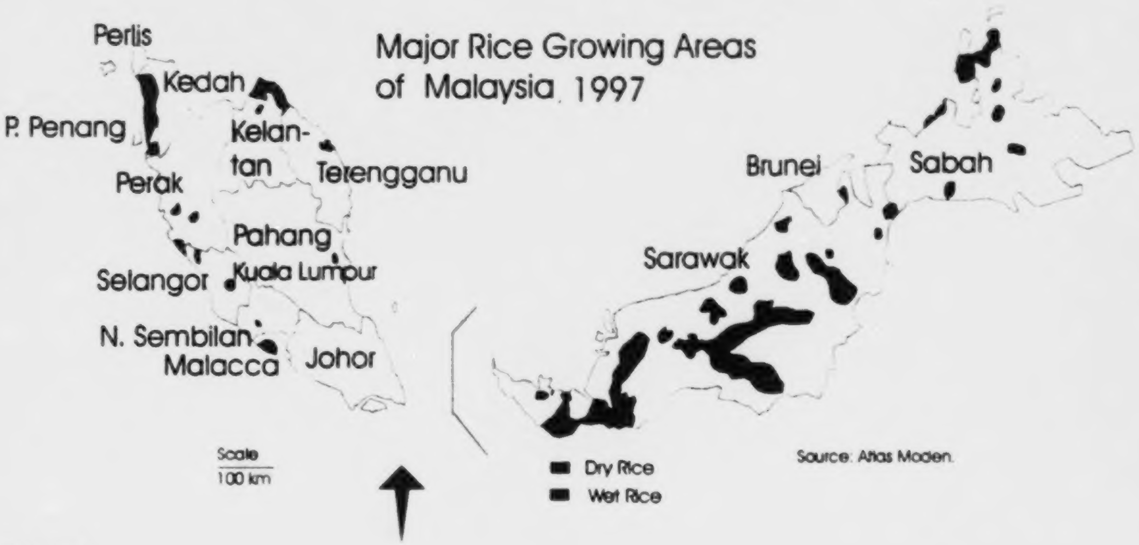
In comparison to other countries in Monsoon Asia, Malaysia has a rice production that is heavily dependent on machinery and irrigation and not as much on the manual labor of the farmers. The state that has the most area under rice production (both main plus off-season) is Kedah (Fig. 1) with more than 212,000 hectares, and Negeri Sembilan has the least with only approximately 640 hectares (Department of Agriculture a 1999). Malaysia's agricultural year allows most farmers to plant and harvest two times. The planting for the main growing season takes place during the months of August to October and from January to April for the off-season. Approximately 46% of the rice grown in Malaysia is dependent on rainwater (dry rice) (Khanif 1999) and 54% is irrigated (wet rice) mostly in the eight granaries (Gunalan 1999).


Area of Rice Planted Main Season 1996/97

Area of Rice Planted Off Season 1997

Figure 1: *Area in Hectares*

Allmost all of the rice is broadcast and not transplanted. Before the broadcasting takes place the seeds will be pre-germinated for 24 to 48 hours in water. In the primary stages the paddy will be flooded for a period of about 80 to 90 days after which the water will be removed. The soil stays wet for another 30 to 40 days, enough for the rice to ripen and to be harvested in about 120 days after planting. With the exception of the broadcasting and burning the fields after harvesting, many farmers hire people to plow, to flatten the fields, to weed, and to apply fertilizer and pesticides. Also, the harvesting and threshing of the rice will be hired out to people who own the appropriate machinery. It is therefore possible to be a part-time farmer and still earn money at a different job. The government, which specializes in the production of selected rice seeds, sells these seeds to the farmers through its granaries at a subsidized cost. The government maintains eight rice granaries throughout Peninsular Malaysia. Outside of the districts of the granaries mostly rainfed (dry) rice production takes place, especially in Sabah and Sarawak (Fig. 2).



Source: Atlas Moden.

Figure 2

Failures of good harvests are caused by droughts and insect infestation, especially by the leafhoppers, which not only feed on the plants but also spread viruses (especially the Penyakit Merah virus); this can result in the demise of the crop. Another pest in the rice paddies is the rat, which feeds on the roots and also on the leaves of the rice plant. Some farmers encourage owls to nest in the area in order to keep the rat population under control.

The main varieties of rice grown in Malaysia are of the types MR84, MR106, MR185, and the fragrant rice called Bras Wangi. While the average yield of rice per hectare per agricultural year in Malaysia is approximately 5.2 metric tons, some farmers in Sekinchan get a yield up to nine or ten tons per hectare (Khalid, Bin Harun, Gunalan 1999). The state that produces the most rice (kilograms per hectare) is not Kedah but Selangor with 9229 kg/ha within one agricultural year (Figs. 3 and 4).

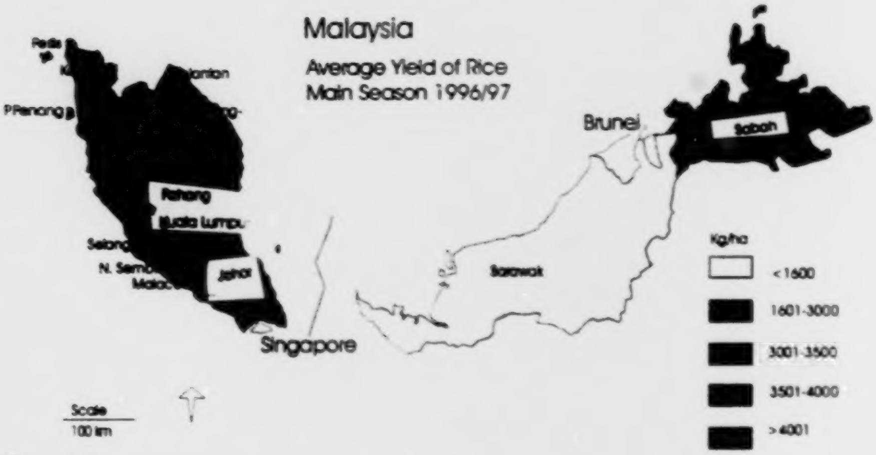

Malaysia
Average Yield of Rice
Main Season 1996/97
Perlis
P.Penang
Pahang
Kuala Lumpur
Selangor
N. Sembilan
Malacca
Johor
Singapore
Brunei
Sabah
Sarawak
Kg/ha
<1600
1601-3000
3001-3500
3501-4000
>4001
Scale
100 km

Figure 3

Kedah produces only 7261 kg/ha. The Borneo state of Sarawak produces the least: only 3076 kg/ha for the year (Department of Agriculture a 1997). Most of that rice is grown as dry rice and mechanization is not as readily available there. The average size of a paddy field in Malaysia is approximately 1.2 hectares.

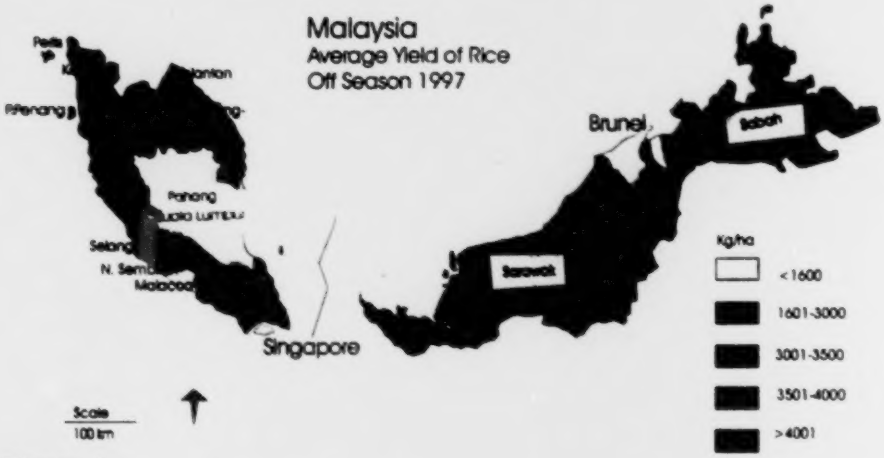

Malaysia
Average Yield of Rice
Off Season 1997
Perlis
P.Penang
Pahang
Kuala Lumpur
Selangor
N. Sembilan
Malacca
Singapore
Brunei
Sabah
Sarawak
Kg/ha
<1600
1601-3000
3001-3500
3501-4000
>4001
Scale
100 km

Figure 4

Many farmers keep one or two paddy fields under cultivation for which they can gross approximately $2100 per field. Expenses that occur are the cost for fertilizer for which the government grants a minimal subsidy, rental charges, if any, for land, application of pesticides which might be three to four times during the growing season, charges for irrigation water, and the rental charges of the machinery for flattening of the paddy, harvesting, threshing, and mulching of the stalks. On the average these costs are between $500 and $800 per paddy. Consequently, a farmer can achieve a profit of approximately $.24 per kg of rice (MADA 1999). Rice imported from other countries, especially

Thailand, is less expensive, but the Malaysian government encourages the local rice production in order to guarantee availability in case of a shortage of rice by the other suppliers. The government is encouraging the more efficient use of the available water for irrigation (Gunalan 1999).

Agriculture in Malaysia has been and still is an important factor in the income structure of the people. However, its contribution to the Gross Domestic Product (GPD) is on the decline. In 1994 agriculture's contribution to the GPD was 14.3%, in 1995 13.5%, and it is estimated that by the year 2000 it will be only 10.3% (MADI 1999). Despite this decline some farmers produce more rice per hectare now than they did in previous years. This is the result of the support by the government, the highly mechanized way rice is produced and the great emphasis on the high yield production in the eight granaries. The National Agricultural Policy calls for 80-85% self-sufficiency in domestic rice production. It is hoped that the eight granaries will produce between 55 and 60% of it (MADI 1990). In 1994 the local production was only at 70% self-sufficiency and 462,000 tons had to be imported to cover the need of the country (MADI 1995). The major suppliers are Thailand followed by Pakistan and other countries.

***Table 1** Production and Areas under Cultivation from 1980 to 1997 in Malaysia (MADI 1995, Dept. of Agric. a 1999)**

	Yield (kg/ha) Main Season	Yield (kg/ha) Off Season	Area under Cultivation
1980	3038	3260	716,900
1991	3500	2830	661,200
1997	2849	3450	690,975

*Some statistics used are inconsistant.

The area under rice cultivation has decreased by approximately 26,000 ha since 1980 (Table 1) and the production increased in 1991 during the main-season but fell off in the off-season. In 1997 the average production has decreased in the main-season probably due to adverse weather conditions but the off-season showed a significant increase. This leaves a deficit of the supply of rice for the growing population of Malaysia. Imports are therefore necessary but the government tries to encourage higher production with greater subsidies and guaranteed prices. The research is also looking into a higher yielding crop as well as better techniques and more efficient irrigation to increase the production.

Summary

Malaysia produces approximately 70 to 80% of its own rice despite a decreasing acreage of land used for cultivation. Many farmers abandon rice cultivation because other crops are less labor intensive. There is also a labor shortage in the farming sector because for better wages being offered by employment in other industries. Generally the production per hectare is increasing due to better farming techniques and government guarantees.

Imports of the staple food rice come mostly from Thailand. Many farmers convert their rice paddies into palm oil production because more profit can be achieved with less effort. The government of Malaysia subsidizes the rice cultivation because it fears shortages or crop failures on the world market.

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MAHATHIR OF MALAYSIA

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MAHATHIR OF MALAYSIA

The November 26 issue of the Far Eastern Economic Review contained an article entitled: Asian Millennium: the century's 10 Leading Figures". This type of selection has been widely done – but this was of interest because it was Asians selecting Asians. One who was there is the primary subject of this paper – Mahathir Mohamad, the longest serving elected head of state in the world today, having been Prime Minister of Malaysia for the past 18 years. On November 29, he and his party, the United Malay National Organization, UMNO, won their called parliamentary election by over two thirds majority, to lead Malaysia into the third thousand years. His rise to power, and its legacy has been one of leading Malaysia into the modern world of business and commerce. The overwhelming election of Mahathir masks the animosity and tension that exists in the society. It is truly a joyless victory, one that represents not a mandate for the future, but uncertainty of how to get to the future.

Malaysia is a country that is geographically split.... in fact, many people in the U.S. are unaware that the country extends across the South China Sea into Borneo. It is a fascinating story in itself how the two provinces – Sarawak and Sabah – became part of the Malay federation. From 1853 to 1951, this area was in fact ruled by an English family, known as the **"white rajas" – the Brooke family.** James Brooke was an adventurer, who happened upon Sarawak in an well-armed private frigate in 1839. Joining into a civil – really tribal conflict that was going on in Sarawak, he used the more modern cannon technology effectively over the blowgun and arrow, and came out on the winning side. In gratitude, the Chief gave him a large land grant, which through shrewd dealings the Brookes extended over time to the entire area of now Sarawak. It was not until after WWII that the Brooke family agreed to the pressure brought to bear on them from both inside and out, to turn over authority to the British government. In 1963 Sarawak and Sabah joined the new federation of Malaysia. It was a union of two regions that had been under British domination, although of different forms. The populations of the two regions have great differences. Although it is true that the Muslim religion is dominant in both regions, the Borneo population is made up of many tribal groups who still practice animistic religions. I can tell you that from the Malay perspective on the peninsula, they are still considered "primitives". But the union has worked so far, significantly because of the positive subsidies that flow to these two provinces from the peninsula part of Malaysia, and also because of the political space that is given the native people. As a result, they have voted in large majority for the ruling party, Barisan National, in the several national elections. Modern Borneo offers many surprises. Just outside Kuching, the major city in Sarawak, a one billion-dollar state of the art semi conductor foundry is being readied. Called First Silicon, it plans to use its location to customers in Singapore, Taiwan and China – just an hour or two by air – as part of its marketing strategy. Foundries make semiconductors to order following designs from specialized design houses or electronic companies, and must be able to master the latest production technologies.

And where will this Borneo operation get its high tech labor? Well, a new university almost within walking distance has undergraduate and graduate courses in the relevant fields. I met people in the information systems, biotechnology and physics departments at Sarawak University – professors recently graduated from MIT, Cal Tech and Purdue, for example. I should add that across the S.China Sea in Peninsula Malaysia, a second advanced technology microchip foundry, also one billion dollars, is being built across from Penang island on the west coast. Penang is home of much of the high tech industry out-sources from Japan and the US, and has a very strong science university. Together, these two billion-dollar ventures will offer a bold challenge to the rest of Asia – especially Taiwan and Singapore, for leadership in this field.

Last summer I had an opportunity to go up river from Kuching, the capital of Sarawak, and stay in an Iban Longhouse. A long house is a multifamily dwelling –sort of a jungle condo – a tall building laid on its side to become one story. It has at least 20 families and is governed by a chief – or "headman" as he is called. It is built on stilts, which lets the air flow underneath for cooling, but because pigs and chickens are kept there, the air seeping into the longhouse is not the best. The headman taught me to use the blowpipe. Placing the moist tube of the pipe to my lips, after it had been blown by several men of the village, it crossed my mind that this, combined with thousands of other blowings over the years, could make this a somewhat unsanitary object. But, I have learned over the years that experiences in the developing regions of the world mandate that thoughts of hygiene must be surpressed.

On the other hand, I found a music box powder case in a little shop that had several objects that must have come from the home of a British planter and his wife. Nothing less primitive can be imagined – it is the epitome of genteer and western femininity. The story of English and European women coming to this harsh land – to the colonies – where they aged young, as it is said, is fascinating – filled with tales of romance, sadness, betrayal, adultery and death. No one in my mind has captured the situation and mood of the western men and women who found themselves in this environment better that Somerset Maugham. I would highly recommend the collection of his short stories set in this Malay region entitled: "Far Eastern Tales".

Malaysia was born in the aftermath of conflict from World War Two. As England was preparing to release its colonies in the region – Malaya and Singapore – the first communist insurgency in Asia took place in the 1950's. Called "The Emergency", Chinese with the support of the Mao government in the Peoples Republic, fought a guerrilla campaign that was defeated by the British and the Malays by the late 1950's. It was the first successful defeat of communist insurgency in S.E. Asia, and might have demonstrated how important strong support of the local population is if outside insurgency is to be defeated. Quite simply, the Malays view was that they were defending their country – one that they were going to take from colonial hands and achieve their own destiny.

There are three racial groups in Malaysia, the ethnic Malays, the Chinese, and the Indians. It is a mistake to view these groups as homogeneous. The Chinese are mainly Hokkien, Hakka, or Cantonese. For example, I stayed at the home of a Hokkien professor and his wife for a couple of days, in Kuala Lumpur – Lim Teik Leung and Choo Sim (Lim being the family name). By the way – Choo means "Pearl" in Cantonese ....and by coincidence it is also the name of the wife of the famous Lee Kuan Yew, the strong man of Singapore. The Indians are mainly from southern India and Sri Lanka, but also represent a variety of cultural influences. What has brought them together in political action is the nature of the Malay political system - a system that many would characterize as institutionalizing discrimination. At a minimum, it is a massive preference program, with the government rigging the economic game to favor the Malays against the Chinese and Indians. I found that much of the political and business discourse is dominated by this reality. A brief bit of history, and an event that still is used to justify this racial politics.

The Riots of 1969

In 1965, Singapore and Malaysia ended their brief cohabitation as one country, when Malaysia expelled them from the union. It really was more of a divorce than a political act, for the prime minister of Malaysia, Tunku Abdul Rahman, actually made the pronouncement by reciting the decree three times as is done in the Muslim divorce ceremony. Under Malay-Muslim custom, the husband (but not the wife) can declare "TALAK" – I divorce thee, said three times - and the deed is done. This was a political divorce, and treated as such! There were many things at issue – but the root of the problem was the Malay fear that the nearly 80% Chinese population of Singapore was going to meddle in its affairs – possibly even joining with the Malay Chinese and taking political control. This "Chinese Problem" remains as perhaps the most divisive element in Malaysian politics – with much of the internal political and social conflict issues flowing from it.

The ethnic issue surfaced again in a dramatic fashion in 1969. A coalition of parties, including Parties dominated by non-Malays, mainly Chinese, had reduced the size of the Malay controlling strength in the election. They held a victory procession in Kuala Lumpur, and were attacked by gangs of Malays. Officially, 196 deaths and 409 injuries were reported over a period of two and a half weeks, although most agree this is underreported. But it left a deep and lasting impression. To this day – including this most recent election – the specter of the May 13th 1969 riots are mentioned when any discussion of opposition to the dominant Malay government coalition is offered. Quite simply – it is unthinkable in Malaysia, that a non-Malay party or person be in majority power.

This even extends to the military and police, where only Malays are in top positions by the national constitution!

The Malays comprise about 60% of the total population, with Chinese being about 30% and Indians 10%. Race is very important in Malaysian politics, for the Malays quite frankly have historically viewed the Chinese and Indians as outsiders. The problem is that the Chinese have shown themselves to be skilled in commerce and business, and have gained economic prominence in the distribution of income. This, of course, can play into generating political power.

One final item is of interest in understanding the current politics in Malaysia – that is the New Economic Policy. Instituted after the 1969 riots, it was in effect a government preference program that would give preferences to Malays for all types of wealth building programs, including higher education. Malays were allocated more slots in the state universities than their population proportion....and virtually all university education available was run through the state. Most state supported scholarships for study outside the country went to Malays. Malays were given employment preferences to jobs both in government and in the large government public enterprise businesses, such as oil and autos, chemicals, timber and rubber. Privatization schemes that sold state property and business directed the majority to Malays, with the goal of increasing the business ownership of this group. Firms owned by non-Malays could receive certain tax and subsidy benefits only if they met the standards of employing the required percentage of Malays in the workforce. Even stock shares were distributed to Malays from the sales of nationalized colonial assets. The program was a massive attempt to increase the wealth and standing of the Malay group to off set the prosperity gained through the old fashioned way by the mainly Chinese group. Of course, this gift giving also created political loyalty by the Malays to the UMNO, the party who directed the subsidies to the BUMIPUTRA – the sons of the soil, or Malays.

For the last 18 years, Dr. Mahathir Mohamad has been the head of UMNO, and by this standing has also been Prime Minister. Malaysia has one quite curious aspect of its government. In the pre colonial and colonial times, local sultans dominated the various sections of Malaysia. The sultans still exist, and provide a bit of moral authority and a touchstone to past tradition. Malaysia has a king – one that is elected every five years from the group of province sultans, and who serves as head of state to resolve constitutional impasses should they arise.

I will not go further into the New Economic Policy except to say that while there was the not too surprising corruption that would come with large sums being distributed through government, particularly by one party, who could select friends and cronies for the gifts of ownership. But, there were successes as well. The period from 1970 – 1990 was a period that saw the rise of a new Malay middle class, including an educated elite with foreign degrees and experience. The country gained prosperity from the rise of the Asian economies driven by

Japanese outsourcing to the country and the rise of an electronics industry concentrated in Penang on the western coast that included US investment. The growth of the entire economic pie assisted the Chinese and Indians as well, and so the economic redistribution did not take place in an environment of "I win, You Lose – or zero sum", as it is known.

Dr. Mahathir Mohamad rose to prominence in this ethnically charged atmosphere. In 1970 he wrote a book entitled **"The Malay Dilemma"** that both criticized the current Malay leadership, and laid out his analysis of why the Malays were not competitive with the Chinese in business and commerce. The book was banned in Malaysia, and published and smuggled in from Singapore. Mahathir became a celebrity to the Malay groups who believed that the current political leadership was not adequate to the needs of their communities against the power of the Chinese. One of these young fervent young Malays, was a university student named Anwar Ibrahim, the man who was to rise to deputy prime minister and finance minister under the Mahathir government, and was destined, most thought, to become the successor to Mahathir one day. But now he sits in jail on a six-year corruption charge and is currently on trial for sodomy!

In the early 1970's, Ibrahim, a strong Muslim idealist, was one who illegally helped distribute copies of the banned Malay Dilemma written by Mahathir. This began the strange journey for the two. Anwar followed a course of leadership in Islamic party politics, and when Dr. Mahathir became premier in 1981, he selected the dynamic young Anwar to join his cabinet in order to shore up the governments Muslim support. Anwar rose in the ranks over time, first becoming education minister, and finally gaining the powerful post of finance minister in 1991 and deputy premier in 1993. It was in the 1993 run for deputy premier that the first signs of a challenge to Mahathir's policies were seen. He began to openly challenge corruption in the big state owned conglomerates, ones that had developed cozy relationships with Dr. Mahathir, and involved members of his family.

The final spark came in the Asian financial crisis of 1997. Anwar embraced the IMF proposed policies of slashing domestic spending and raising interest rates as part of a broader set of measures to bring the banks and conglomerates under control. Anwar was becoming the darling of the young suburban and educated Malays, and Mahathir saw this as a challenge to his power base that could be fatal. He responded with his characteristic toughness. First he tacitly allowed publication of a book alleging that Anwar had sexual relationships with a parade of call girls and wives of friends, and that he had committed Sodomy…….a great taboo under Islamic law. The book showed up on the desks of government delegates – mysteriously!! Mahathir then created a new cabinet office of "Special Affairs", and put his old friend Mr. Daim in place, giving him most of the duties that previously were held by the Finance ministry.

Having isolated Anwar, he asked him to resign, and when he refused, he installed Daim as Finance Minister and instituted currency controls – the only Asian country to do so. Mahathir, who has gained a well-deserved reputation for political toughness and savvy – as well as the initiator of the grand project – was at it again. He is well known for trying to have the biggest, longest, tallest of projects in the world. In downtown Kuala Lumpur he constructed the worlds tallest flag pole, and a few blocks away – the Pertronas Towers, the world tallest building. The new airport has the world's longest runway, and then there is the world's biggest mosque! Mahathir says that this is needed: "so little people can be proud." Perhaps, but many of the people I talked to in Malaysia were more impressed with the cost and money that went to companies friendly to the government for these projects.

On September 2, 1998, Mahathir fired Anwar, and by 5:30 that evening the electricity to his government residence was cut off. The next day the water was cut off, forcing the family to their private residence. Anwar proceeded to hold public rallies against the government, and after a rally of 50,000 in down town Kuala Lumpur, Mahathir struck the final blow. Under the Internal Security Act – a harsh law that allows the government to arrest for actions it deems disturbing public order, and holding meetings without a permit for example – Anwar was arrested. He emerged from his detention, and was taken to the courtroom with a black eye. A few days later, the chief of police admitted that he had struck Anwar. This black eye became a cause *celebre* among the opposition. The court arraigned Anwar on five counts of having "unnatural sex" and on five charges of corruption while in government, specifically for blocking police investigations into the sodomy case while he was Vice Premier.

Anwar was convicted of the corruption charge, and sentenced to six years in prison. He is currently on trial for sodomy – the trial put on hold until the recent election of November 29, 1999 was completed. On September 10, 1999, Anwar's lawyers claimed that a sample of his urine smuggled out of prison and tested in Melbourne Australia, showed dangerously high levels of arsenic. They said that Anwar was a victim of attempted poisoning by political opponents. After a period of testing under international watchdog controls, it was proven to be incorrect. But it shows the level of suspicion and intrigue that exist. What has happened, and what does it mean for the future of Malaysia? A few facts about the Malay peninsula need first to be revealed. The peninsula has some areas that are as modern as any on earth. Kuala Lumpur is a beautiful city, possessing a dynamic entertainment and cultural base. The young people there are so cutting edge in trends that it is a US saying among teenagers that doing something very modern is "going Malaysia." English is taught in all of the schools, and the Internet is widely used. Malaysia is "on Line". In fact, I didn't carry a computer while in Malaysia, because I was able to find an Internet café in virtually every place I visited – including Borneo!

The northern provinces are quite different from the urban hip southern ones. Kelantan, Perlis, Terengganu and Kedah, all have populations of over 80 percent Malay, and are rural and of a more fundamental Islamic nature. In fact, the only province controlled before this last election by PAS, the Islamic party, was Kelantan in the very northeast. PAS has called for rule by Islamic law, for example. On a visit in August to Kota Bharu the largest city in Kelantan, I stayed in a hotel that had the swimming pool closed because PAS said that women and men could not swim in the same pool. You can find stores that have checkout lines for women separate from men, and women on the streets wear the tudung, or headscarf, and a long dress with long sleeves. It is very different from the chic fashionable non-muslim ladies seen in the clubs of KL.

The point is that there are cultural conflicts in Malaysia, based on urban, rural, educated, and less so, Islamic fundamental and not so, and racial categories. It is a complicated political environment, ruled since its inception by coalitions under majority Malay control. This last election put this control to one of its most stern tests.

Prime Minister Mahathir Mohamad was up to his usual political gamesmanship. By Malaysian law, the parliamentary elections had to be held by the end of May 2000. Mahathir kept everyone guessing as to when the election would be held, for once it is called, there are only three weeks to campaign and vote. The opposition was forming ever since the sacking of Anwar. Anwar's wife, Wan Azizah lamail had started an opposition party – the Justice Party - that appealed to the younger and more educated urban voters. The Islamic Party of Malaysia - PAS, which had already gained control of Kelantan in the last election, joined in the opposition in a loose alliance with the Justice Party, the Democratic Action Party, DAP and a small third party called the Malaysian Peoples Party. It was a weak opposition, made up of a party that wants Islamic law (PAS) and a party that wants a more open Malaysia (DAP). But there was an opposition, poorly financed and without the control of patronage, media and the state apparatus. It had a big up hill battle. Mahathir, the savvy politician, sensed that it was time to strike before the opposition politics could gain momentum. He also made the move before approximately 680,000 new, young, and potential opposition voters could be registered to vote in this election.

Mahathir dissolved parliament on November 11th, and called for elections for the end of November. He was supposed to be going to South Africa for a meeting, but canceled his trip at the last minute to call Malaysia's 10th general election since independence in 1957. He hoped to catch the opposition in disarray, and maintain the two-thirds majority that his coalition held in parliament. The election results of November 29 seemed to show that Mahathir had again scored a resounding victory, winning 148 of the 193 seats at stake.

But this time, Mahathir may have celebrated too soon. A look at the details of the results, where the devil always lies, shows a more complicated tale. The old-line Malay United Malay National Organization power base has been significantly eroded. In the 1995 election it received 65% of the votes cast, but this time it slipped to 56%, with the total vote for government candidates falling in every state on the peninsula. UMNO as a party won 74 parliamentary seats compared with the 94 that they held before the election, and they came very close to losing additional seats in what have been traditional strongholds around KL. In fact, without the support of ethnic Chinese, many of these seats would have been lost. PAS gained control over an additional northern province, Terengganu, and increased its seats from 8 to 27, while losing only one contested seat in the two northern provinces. Anwar's wife, Wan Azizah Ismail, was elected from her husband's old constituency.

But of special significance is the fact that the non-Malay parties in the government's national front coalition in parliament, have gained increased importance and leverage in the political process. UMNO must now worry much more about consensus within the coalition that it has heretofore dominated.

Note: This paper is a result of a Summer Fulbright-Hays grant to Malaysia and Singapore in 1999. The views expressed in this article are those of the author alone and do not reflect the views of the administering and funding agencies.

Fulbright Project
Report

**In completion of the requirements for the Fulbright-Hays program;
Malaysia/Singapore, July 3 – August 15, 1999**

My original project statement on application to the Fulbright-Hays Seminar to Malaysia/Singapore stated four goals for my participation in the seminar and field trip. These goals were based on my academic involvement and interests, and were formulated from the perspective of the great opportunity for direct experience and contacts that the Seminar would provide. They were:

> **Goal 1. To continue to update and improve the undergraduate Honors module on Asian economic and politics**
>
> **Goal 2. To augment the Economies of the Pacific Rim semester course (3 credits) with slides and video from Malaysia and Singapore.**
>
> **Goal 3. To create a summer study tour to Malaysia/Singapore.**
>
> **Goal 4. To use direct experience afforded by the seminar, including meeting colleagues from Malaysia and Singapore and establishing e-mail links, to benefit student advising and assist curriculum development in the university's international area studies program.**

As is expected in any project under development, there have been some changes in timing due to new opportunities that developed both during and after the application and trip. But the basic goals have been maintained in terms of curriculum and course development and program and student enhancement. I will not include the individual lectures mentioned in

Goal 1. Course development and enhancement: The Executive MBA and Honors Program

I was asked to create a four hour lecture on the economies of Malaysia and Singapore for our university's executive MBA program, to be presented in early September, 1999, three weeks after our return from the program. This lecture was prepared and presented. It included:

SINGAPORE

Brief history of Singapore since 1945
Government structure and decision making
Government challenges in transition

Economic policy in Singapore – the Asian crisis reaction
Issues of race and culture
Government social and economic regulation
Challenges for the millennium

MALAYSIA

Brief history of Malaysia since 1945
Government Structure and decision making
Government challenges in transition – issues in the current election
Economic Policy in Malaysia – the Asian crisis reaction
Issues of race and culture
Government social and economic regulation
Challenges for the millennium

ISSUES OF CONFLICT and DISAGREEMENT BETWEEN MALAYSIA AND SINGAPORE

Politics
Economics
Race and Culture

THE MAJOR TECHNOLOGY THRUST FOR THE 21ST CENTURY

Information technology and economic political and social challenges
(in this section I used the Cyberjaya and Putrajaya projects in Malaysia to document the direction and depth of commitment to this technological change. I was able to obtain the Cyberjaya promotional video during the Fulbright trip, and also gain access to the PowerPoint slides used for the lecture made to our group at Cyber Jaya). Singapore's efforts as the most wired country in Asia are also examined.

B. Honors Module Development

I have placed my honors module in the spring semester, 2000, and will use the five weeks to focus on the issues raised in the executive MBA outline. The backdrop will be the Asian economic crisis and how it began. Singapore and Malaysia will then be used as the case study for two different reactions to the crisis, and different internal challenges and threats caused by the economic instability. Malaysia is the only Asian country to impose capital controls as an attempt to stop the flight of capital from the country. Singapore, although negatively impacted by the regional economic collapse, maintained a more open financial position, and as a result became a location that was viewed as a safe haven for financial activity. It thus strengthened its claim to be the regional banking and financial center.

Goal 2. The Economies of the Pacific Rim Enhancement

This course is offered every other year, so will be presented in 2001, spring semester. I have taken over 400 slides and also video camera selections from the trip, and am editing this material for inclusion into the course. I will also use some of this for the Honors module described above. The information concerning current political challenges in Singapore and Malaysia is also very important as an addition to this course.

Goals 3 and 4. Participation in a school of business grant and a study tour

I was contacted before leaving for Malaysia that colleagues at the school of business had received a Department of Education grant designed to strengthen international studies in our business school. My participation involved designing a module for middle level management in information technology businesses in the central Virginia region who wished to learn on the opportunities that existed for trade and partnerships in SE Asia. I was asked to use my Fulbright travel and contacts in Malaysia and Singapore to assist in organizing this seminar.

I have organized three video conferencing programs with contacts made in Malaysia, assisted by the program and MACEE . The US Embassy, through their commercial section will put on a one hour video conference in which they will cover the commercial opportunities and economic outlook of the local economy. They will also participate in a question and answer session. Second, the Multimedia Super Corridor associated with the major Malaysian effort – Cyberjaya – will also participate in a video conference, explaining the nature of the project, opportunities for U.S. business investment, and opportunities for partnering with Malaysian firms in research and development. While on the Fulbright Tour, I was given the promotional video for the Multi media Super Corridor (MSC), which will be used to start a segment of my program.

The intended follow up for this grant is to take selected business leaders to the locations presented in the Seminars, both to gain direct experience and to create actual networking opportunities for potential business ventures. I have been using the itinerary that was provided us in the Fulbright Seminar to good advantage in this aspect of the program. I have also drawn upon the experienced gained in a previous Fulbright-Hays program in Indonesia, where I created a study tour to that country based upon the locations and contacts gained from the field experience.

The preliminary plans for this tour – to be conducted in 2001, will be to focus on the multimedia business opportunities and ventures in both Malaysia and Singapore. In Malaysia, we will spend time in Kuala, Lumpur, where we will visit and interact with the Multimedia Super Corridor and Cyber Jaya and Putra Jaya complexes. We will set up seminars and meetings with potential business partners and government officials.

Penang, a stop on our Fulbright tour, will be an important location for our tour. It has long been a center of electronic and multimedia business and research. The educational environment is very supportive of this business, and we will take advantage of the excellent faculty at the Science University there. Because of the existence of several U.S. firms in residence there, we will be able to provide much direct experience to our group. The Fulbright tour has given me the opportunity to collect e-mail addresses and contacts that make this venture possible. The assistance of the local coordinator in Panang, who was our leader for the Fulbright program there, has been very important for this effort.

Finally, we will spend time in Singapore, called the "most wired city in the world" by some. Like Malaysia, it has made a major commitment to electronic and high tech multimedia business and commerce. I have used the contacts gained there to establish connections with several business and government groups that will serve to assist our fact finding and networking efforts. Between the two countries, our participants will experience a rich experience, perhaps unparalleled anywhere in the world.

Conclusion

I have found use for almost every aspect of the Fulbright-Hays Seminar to Malaysia and Singapore. This includes academic course development and enhancement, program development and student assistance. I have not mentioned the several talks that I have given to community groups based on this Fulbright trip. I also will incorporate information and slides from the trip in a series of lectures I will present aboard a ship traveling through the region of SE Asia in early January, 2000. The lecture I call Politics Running Amok in Malaysia: The Real Wild Man of Borneo", is based on the information and follow-up reading that I gained from the Fulbright seminars.

3

THE POLITICS OF DEVELOPMENT OF MALAYSIA: A FIVE WEEK COURSE SEGMENT FOR AN UNDERGRADUATE COURSE ON POLITICS IN DEVELOPING AREAS

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The Politics of Development of Malaysia: A Five Week Course Segment for an Undergraduate course on Politics in Developing Areas.

This is a curriculum project developed as part of a Fulbright-Hays Seminar Abroad Program, "East Meets West in Malaysia and Singapore," held in Malaysia and Singapore, July 3- August 16, 1999.

Submitted by

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Introduction

Malaysia and Singapore are remarkable for many reasons, not least of which is their rapid economic development. As former colonies and developing countries, they have truly earned their reputations as economic miracles, even in the light of the economic crisis that has plagued much of Asia since 1997. These countries are also remarkable in the high levels of peace and security that they have achieved in societies which are characterized by deep ethnic, religious, and linguistic divisions. Ethnic warfare and religious conflict are all too common in the world, and the leaders of these countries have constructed politics which have allowed them to escape the strife that unfortunately characterizes some of their neighbors. That they have done so within a basically democratic framework is even more remarkable.

This summer (1999) I was privileged to participate in a U.S. Department of Education sponsored Fulbright-Hays Summer Seminar in Malaysia and Singapore, which took place from July 3rd to August 16th. Our group of sixteen Fulbrighters comprised professors from a variety of disciplines and institutions throughout the United States, and included as well three secondary school teachers and a librarian. During our six weeks in Malaysia and Singapore we were presented with forty-four formal lectures and briefings from government ministers, university chancellors, prominent academics, legal experts, business consultants, writers, artists, dancers, a senator, the political affairs officer from the US Embassy, and the U.S. Ambassador to Malaysia. On each of these occasions we had the opportunity to raise as many questions as we could (and we raised many, many questions), leading to much fruitful and fascinating discussion.

Our seminar was not dominated solely by lectures and briefings though. We also traveled throughout the two countries extensively by airplane, ferry boat, bus, taxi, pedi-cab, longboat and foot. We visited government ministries, parliaments, urban planning offices, four universities and three schools, high technology centers, a women's association, more than one company headquarters, factories and cultural centers. We wandered through Chinese, Indian and Malay ethnic neighborhoods, toured public housing facilities, temples, shrines, mosques and museums, saw tin mines, palm oil plantations, rubber plantations, rainforest, and clearcut former forests, hiked in a national park in an old growth rainforest, visited an Orangutan reserve, relaxed at two beautiful beach resorts, spent two days and a night visiting an Iban tribal long-house in Sarawak (Borneo), spent two days individually visiting and staying with a local host family, and had a feast with the American Ambassador to Malaysia.

Our hosts at the Malaysian-American Commission for Educational Exchange treated us with remarkable hospitality, consideration and courtesy, going far beyond the normal call of duty in accommodating us during our visit. We were put up in first class hotels, and I believe that our hosts thought it was their patriotic duty to ensure that we tasted every possible delicacy from their rich and wonderfully varied cuisine. The food was simply fabulous, and I am afraid that despite plenty of opportunities to sweat it off, we all came back weighing significantly more than we had on our arrival.

In short, this was a very positive and profound experience along multiple dimensions. I learned a lot about Malaysia and Singapore from this seminar in a direct, experiential and structured way. The multi-disciplinary approach in the seminar was very useful in providing me with a grounding in Malaysian and Singaporean culture and society, and the opportunity to travel throughout much of Malaysia and Singapore was both wonderful and vitally important. Finally, but not least, the opportunity to meet, hear from and talk to the wide range of educators, academics, officials, cultural elites, legal experts, business consultants, and ordinary people on the street was profoundly educational. My participation in this seminar provided me with a solid foundation for further reading, research, and teaching on Malaysia and Singapore in my Politics of Developing Areas course.

The Curriculum Project

This project is designed to fit into a semester long course (16 weeks) on Politics in Developing Areas. In this course, we examine the dynamics, trajectories, problems, and controversies of political and economic development, by looking at three case studies. These include Nigeria, Peru, and Malaysia. I would like to include Singapore as well, but given the time necessary to explore the other cases, have decided to defer a discussion of Singapore for now. This course will meet two days per week, and each class period is for one hour and fifteen minutes. I have planned for nine class periods, plus one review period for the section on Malaysia. The class periods include the following topics: geographic setting, history, economic development (two classes), ethnicity, the political system (two lectures), the Anwar crisis, and the 1999 parliamentary elections.

1) Geographic Setting

Objectives: the primary purpose of this section is to inform students about some of the basic geographic conditions in Malaysia, and to demonstrate how geography impacts on both economic development and politics.

Strategies / Procedures / Teaching Techniques: In this section, I will use a combination of lecture and discussion. The section will include the display of several maps, the use of a computer with a projector to display sections from a CD ROM, and the viewing of slides taken by the instructor.

Core questions about this section include
1. How does Malaysia's terrain shape settlement and agricultural production?
2. How has location affected Malaysia's history as a trading station, and a target for European colonialism?
3. How does Malaysia's natural resource endowments shape its economy?
4. How does Malaysia's geography shape it's political system?

In class materials for this section include wall maps of South East Asia, and folding maps of Malaysia, Peninsular Malaysia, Sarawak and Sabah which I collected. In addition, the CIA publishes several maps on Malaysia, which can be accessed through the government documents section of the university's library, or on-line at the University of Texas, Perry Casteneda Map Collection: Map Resources on Malaysia: http://www.lib.utexas.edu/Libs/PCL/Map_collection/malaysia.html These include:

1. Malaysia (Political) 1998 (258K)
2. Malaysia (Political) 1989 (168K)
3. Malaysia (Shaded Relief) 1998 (323K)
4. Malaysia (Small Map) 1999 (83K)
5. Malaysia: Administrative Divisions 1998 (323K)

I also intend to show a brief segment from a CD ROM: *Malaysia: Adventures with Nature*, Malaysia Tourism Board, (see the web-site at: http://www.tourism.gov.my). Finally, I will show slides that I took, including views of mountainous terrain in northern peninsular Malaysia, the eastern seaboard, thickly forested hillsides, clear-cut logging, log trucks, palm oil plantations, rubber trees, mangrove swamps in Sarawak, highways, bridges, and city scape views of Kuala Lumpur.

Evaluation methods: students will turn in a map assignment, locating prominent places and landscape features on a blank map of Malaysia which can be made by tracing a small map and reproducing it.

2) Historical background

Objectives: The main objective of this section is to provide students with a brief overview of historical factors and conditions which have shaped present day Malaysia with a focus on political factors. This will include discussion of the following major historical periods: initial settlement, trade settlements, British colonial rule, World War Two and the Japanese occupation, return of the British, transition to independence, independence, and post-independence.

Strategies / Procedures / Teaching Techniques for this section include lecture and discussion based on an assigned reading.

Core questions about this section include:

1. How have Malaysia's population characteristics been shaped by trade, mining, rubber plantations, and colonialism?
2. What are the political and social legacies of British colonialism?
3. How did Malaysia achieve independence?
4. How were Sarawak and Sabah integrated into the Malaysian Federation?
5. Why did Singapore leave the Malaysian Federation?

Assigned readings for this class session will include Andaya and Andaya, *A History of Malaysia*, Chapter 7: The Forging of a Nation, 1957-80, pp. 265-298.

Background reading for this lecture will include Andaya and Andaya, *A History of Malaysia*, Chapter 5: "The Making of 'British' Malaya," 1874-1919, Chapter 6: "The Functioning of a Colonial Society," 1919-57, especially pp. 207-219, pp. 240-261. I will also use Edmund Terence Gomez and Jomo K.S. *Malaysia's Political Economy : Politics, Patronage, and Profits*, Cambridge ; New York : Cambridge University Press, 1997, Chapter 2, "The Colonial Legacy."

3) Economic characteristics of Malaysia (Two lectures)

Objectives: to provide an overview of Malaysia's economic development. The main issues will include a statistical profile which will provide a general picture of Malaysia's economy, including GNP, trade, quality of life indicators (life expectancy, infant / under 5 mortality, literacy, poverty, etc.), and the distribution of wealth within Malaysia. This section will also include a review of Malaysia's economic growth and economic development policies, with discussion of the diversification of the primary commodity sectors, industrial development strategies, the NEP, high technology development strategies (The Multi-Media Super Corridor). This section will conclude with a discussion of the 1997 economic crisis and recovery policies, Prime Minister Mahathir's criticisms of the IMF, currency speculators, and liberal international financial market assumptions, Malaysia's solutions to the crisis, and criticism of the Malaysian solution.

Strategies / Procedures / Teaching Techniques for this section includes a combination of lectures, discussion of assigned readings, examination of economic data provided in a handout to the students, and examination of web-sites using a computer and projector.

Core questions about this section include:
1. What are Malaysia's basic economic conditions?
2. How has the NEP affected politics in Malaysia?
3. What accounts for Malaysia's rapid economic growth?
4. What accounts for Malaysia's economic crisis in 1997?
5. How can we best understand Malaysia's economic recovery?

Assigned readings for this section include: Jomo, K.S., ed. *Tigers in Trouble: Financial Governance, Liberalisation and Crises in East Asia,* Chapter Eight, "Malaysia: From Miracle to Debacle," pp. 181-198; *Asiaweek*, "The Good Times Keep Rolling: Malaysia's robust economy holds the skeptics at bay," by Assif Shameen, November 26, 1999 Vol. 25 No. 47; "Vision 2020, The Way Forward," which can be found at: www.jaring.my/isis/mbc/2020.htm .

Background reading for lectures on this section include: Edmund Terence Gomez and Jomo K.S. *Malaysia's Political Economy: Politics, Patronage, and Profits,* Cambridge ; New York : Cambridge University Press, 1997, Chapter 3, "The New Economic Policy"; Jomo, K.S., ed. *Tigers in Trouble: Financial Governance, Liberalisation and Crises in East Asia,* Chapter One, Introduction, Financial Governance, Liberalization and Crises in East Asia, pp. 1-32. In addition, there are several useful articles that can be accessed from newspapers on-line which will provide material on the economic crisis and Malaysia's economic policies. For a critical view, see "Mahathir's Re-Election Does Not Impress Foreign Fund Managers," by Wayne Arnold, *The New York Times*, December 4, 1999.

4) Ethnicity in Malaysian society (One lecture)

Objectives: to introduce the ethnic dimension in Malaysian politics and society.

Strategies / Procedures / Teaching Techniques for this section include lecture and discussion.

Core questions for this section include:
1. What are the major ethnic groups in Malaysia?
2. How does ethnicity shape politics in Malaysia?
3. Why was the riot of 1969 important?
4. What kinds of policies have been promoted by the Malaysian government in order to improve the economic status of the majority Malay population?

Assigned Readings for this section are Harold Crouch, *Government and Society in Malaysia*, Chapter 1, Ambiguous Regimes; Chapter 2, Politics and Society before 1970; Chapter 9, Communal Identity and Consociationalism.

Background Reading includes: Fernando, Lloyd, *Green is the Colour*, Landmark Books, Singapore, 1993.

5) The Political System (two lectures)

Objectives: to explain the formal workings of the political system in Malaysia, including the constitutional structure, the parliamentary system, the executive authority of the prime minister, the electoral system, and political parties.

Strategies / Procedures / Teaching Techniques for this section include lectures and discussion, examination of Malaysian government web-sites and web-sites for political parties in class using a computer and projector. Student will also give in-class reports on assigned political parties.

Core questions for this section include:

1. Given the difficulties of managing multi-ethnic societies, how can we explain Malaysia's political stability?
2. What are the political controls that are utilized by the government, and how do they work?
3. What are the "institutional pillars" that sustain the political system, and how do they work?
4. How has the ruling coalition party been able to stay in power for so long?
5. Why has Prime Minister Mahathir been able to stay in power for so long?
6. How does the electoral system in Malaysia contribute to the dominance of the ruling coalition party?
7. How are the main ethnic groups in Malaysia integrated into the political parties that make up the ruling coalition?
8. How are opposition parties marginalized?
9. How does the legal system reinforce the political power of the ruling coalition?

Assigned readings for this section include Harold Crouch, *Government and Society in Malaysia,* Chapter 3, The Government; Chapter 4, Opposition Parties and Elections; Chapter 5, Political Controls; Chapter 8, The Institutional Pillars of the State. In addition, students will be asked to access web-sites for major political parties in Malaysia, which are linked to Governments on the WWW, Malaysia, at www.gksoft.com/govt/en/my.html . This site links to all of the main political parties in Malaysia, including

1. United Malays National Organisation (UMNO)
2. Malaysian Chinese Association (MCA)
3. Malaysian Indian Congress (MIC) http://www.mic.malaysia.org/
4. Parti Gerakan Rakyat Malaysia (GRM)
5. People's Progressive Party of Malaysia (Baru) (PPP)
6. Parti Rakyat Bersatu Sarawak [Sarawak United People's Party (SUPP)]
7. Parti Maju Sabah [Sabah Progressive Party (SAPP)]
8. AKAR BERSATU [United People's Justice Party]
9. Parti Demokratik Sabah (PDS)
10. Parti Islam SeMalaysia (PAS)
11. Parti Keadilan Nasional (KeADILan)
12. Democratic Action Party (DAP) http://www.malaysia.net/dap/enet.htm
13. Parti Rakyat Malaysia (PRM)

Unfortunately, only a few of these have English language pages on their web-sites.

Background reading includes Edmund Terence Gomez and Jomo K.S. *Malaysia's Political Economy : Politics, Patronage, and Profits,* Cambridge ; New York : Cambridge University Press, 1997, especially, Chapter 5, "The New Rich," and Chapter 7, "Politics, Policies and Patronage."

6) The Anwar Crisis (One lecture)

Objectives: to examine a political crisis, which seemingly had the potential to split the ruling coalition and alter the balance of power in Malaysian politics.

Strategies / Procedures / Teaching Techniques for this section include a combination of lectures and discussion, along with student reports based on newspaper coverage of the event. Students will be assigned to follow the story from different news sources (The Straits Times, The New Straits Times, The Far Eastern Economic Review, The New York Times, Asiaweek, etc., and to give class presentations on their findings.

Core questions about this section include:
1. What does the Anwar situation say about political power sharing in Malaysia?
2. What does the Anwar trial tell us about the legal system in Malaysia?
3. What is the internal political impact of the Anwar situation?
4. What is the external political impact of the Anwar situation?

Assigned readings for this section include "The Dismissal & Trials of Anwar Ibrahim," with web-links to news sources, on *Internet Resources: Malaysia* http://newton.uor.edu/Departments&Programs/AsianStudiesDept/malaysia.html,

AsiaTimes archive of (as of December 1999) 137 news stories on Anwar at www.atimes.com , and additional news sources on the Anwar situation, available on line and through Nexis-Lexis.

7) Elections: Press reports and analysis of the 1999 Parliamentary Elections (One lecture)

Objectives: to explore the implications of the November 29, 1999 Parliamentary elections in Malaysia.

Strategies / Procedures / Teaching Techniques include a combination of lecture and discussion, along with student reports based on news coverage of the election.

Core questions about this section include:
1. Does the election represent a continuation of the status quo?
2. Does the split in the Malay vote have serious consequences for the continued stability of the UMNO dominated ruling coalition?
3. Why did Chinese voters support the MCA and UMNO so strongly in this election?
4. What effect did the Anwar situation have on the election?

Assigned Readings for this section include several on-line sources. The election results are posted on-line at CNN, at http://www.cnn.com/WORLD/election.watch/asiapcf/malaysia.html . In addition, there are a series of articles on the election in Asiaweek at http://www.cnn.com/ASIANOW/asiaweek/ these include, "A Popularity Contest: The government confronts the opposition - and Anwar's shadow - in the run-up to the polls," by Sangwon Suh, November 26, 1999 Vol. 25 No. 47; "After the Nominations: Lobbying, Maneuvering and Accusing on the Eve of the Elections," by Sangwon Suh and Arjuna Ranawana, December 3, 1999 Vol. 25 No. 48; "The Great Divide: For the first time, a Malay government faces a Malay opposition," by Sangwon Suh and Arjuna Ranawana, December 10, 1999 Vol. 25 No. 49; "Behind The Smile . . . Prime Minister Mahathir Mohamad faces a startling change in his country's political landscape," by Arjuna Ranawana, December 10, 1999 Vol. 25 No. 49.

Articles from the Far Eastern Economic Review can be accessed at http://www.feer.com/ and recent articles on the election include "Malaysia: Juggernaut," by Simon Elegant in Kuala Lumpur with S. Jayasankaran November 25, 1999, and "Wake-up Call," by S. Jayasankaran and Michael Vatikiotis, December 9, 1999.
I will also ask students to read The COMMON MANIFESTO of the Barisan Alternativ / Alternative Front: "Towards a Just Malaysia," at http://www.malaysia.net/dap/ba-mani.htm#1 . Additional news articles are available on-line and through Lexis-Nexis.

Additional Evaluation

At the conclusion of this five week section on Malaysia, I will ask the students to write a take home essay based on the readings, lectures, and presentations.

A Final Note on Resources

The briefings that were provided to the Fulbright Seminar group have been enormously useful in my preparations for this project. I have about 60 pages of notes that I will use extensively in my lecture preparations for the section on Malaysia in my Politics of Developing Areas course. Unfortunately, I have not transcribed these into a computer readable format, and that makes it difficult to share these notes in this curriculum development project. For that reason I have not included them as part of the background readings cited above.

4

PATTERNS OF URBAN GEOGRAPHY A COMPARISON OF CITIES IN SOUTHEAST ASIA AND THE UNITED STATES

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PATTERNS OF URBAN GEOGRAPHY
A COMPARISON OF CITIES IN SOUTHEAST ASIA AND THE UNITED STATES

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PURPOSE

The purpose of this exercise is to help students learn about the differences and commonalities of land development patterns in the United States and Southeast Asian cities. They will do this using the following steps: identify urban land use patterns, analyze a limited number of the urban characteristics and speculate about the factors that may have caused the patterns to occur.

LEARNING OBJECTIVES

The exercise has six learning objectives. Upon completion of the exercise the student should be able to:

1. Identify land use patterns of urban development.
2. Describe the locations, sizes and shapes of the development patterns.
3. Identify the differences and similarities in the development patterns between a western city and a city in southeast Asia.
4. Speculate why the differences and similarities may occur
5. Discuss what these patterns may mean in terms of journey to work, neighborhoods, land values and environmental quality.

BACKGROUND--Discussion Of Qualitative /Descriptive Urban Land Use Models

Cities around the world exhibit distinct patterns of spatial organization. The patterns are derived from three sets of factors. First, the patterns are influenced by environmental factors such as topography, climate and vegetation. Second, they are affected by cultural influences for example religious or social values. Finally, the spatial patterns are derived from the geography of infrastructure systems, transportation systems, and perceptions of how land should be developed.

Different regions of the world exhibit individual patterns of urban geography. Some of the better known models of US and European urban land use are the Concentric Zone (Park, Burgess and McKenzie), the Sector (Hoyt), the Multiple Nuclei (Harris and Ullman), and the Polycentric (Mueller). For Latin American Cities the best known models are the Inverted Concentric Zone I (Ford and Griffin) and the Border City (Arreola). The Asian city has its own model too (McGee).

The development patterns of many cities in Southeast Asia were historically influenced by European nations and the United States. After World War II, this influence was even stronger because of increased economic trade with the west. In addition many of the urban planners and decision makers in these countries were educated in the planning and development philosophies of Britain and the United States. As we approach the beginning of the 21st century, younger elected officials and the technical staffs of urban planning departments throughout Southeast Asia are beginning to ask the question, "What does it mean to be a Southeast Asia city? How is it different from the western models?"

PROCEDURE

The exercise involves the following steps:

1) Read two maps from the following urban areas-Kuala Lumpur, Malaysia; Las Vegas, Nevada, USA.
2) Identify the specific information requested below for each map:
a) Describe the road systems of each city in terms of its general patterns (it may be a combination) -grid, radial, random, combination, b) What is the general shape of the total urbanized area-square, circular, rectangular; d) What is the land area of the city,
c) gross population density-divide the given population by the calculated city area,
d) How would you describe the general development pattern-monocentric, multiple nuclei, polycentric (Use the attached models as guides)
3) Discuss the commonalites and variations in the patterns observed for each city. Give examples when appropriate.
4) For each common element or variation, discuss possible reasons for their existence.

RESOURCES

The maps for the exercise are enclosed (you may use another American city if the population is close to 2 million people.) There is bibliography which addresses many of the issues discusses in the exercise at the end of this document. There are also a number of web sites that have supporting information. The map web sites are particularly useful in providing the road detail for both Las Vegas and Kuala Lumpur.

PRODUCTS

Students should produce a written report which provides the requested information from procedure steps 1-4. All math calculations and map analysis should be included as appendices to the report.

The following pages are the material given to students.

COMPARISON OF URBAN LAND USE PATTERNS IN A SOUTHEAST ASIAN CITY TO LAND USE PATTERNS IN AN URBAN AREA IN THE UNITED STATES

SCENARIO

You have been hired by an international consulting firm that wants to break into the Asian land use planning and development market. The firm has been successful for over 20 years in the United States helping to locate and develop large shopping centers, new residential developments and mixed use developments and industrial facilities. In order to be successful in Asia the firm must understand how development patterns in the United States are similar and how they differ from patterns in SE Asia. The firm must also understand why the patterns exist. Your task is to provide the initial analysis of city land use comparisons that will provide the basis for further studies. From this work the firm will develop a master marketing strategy to approach government and private sector clients.

The consulting organization is relying on you to give them solid information and analysis on Kuala Lumpur as a case study. The senior partners have selected Las Vegas, Nevada - one of the fastest growing cities in the United States as the comparison city. The City of Las Vegas was chosen because the firm has been successful in obtaining a number of contracts there.

Your assignment involves the following steps:

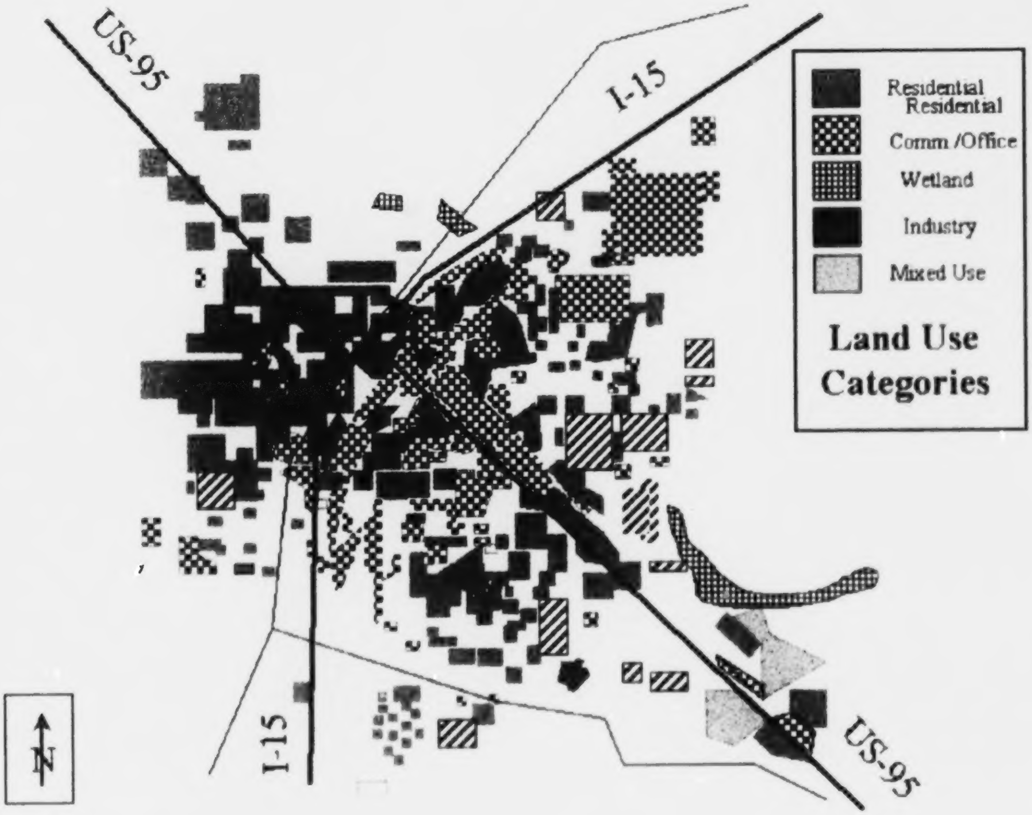
1) Read two maps from the following urban areas-Kuala Lumpur, Malaysia (Population 1.5 million); Las Vegas, Nevada, USA (Population 1.2 million).
2) Identify the specific information requested below for each map:
    - *a)* Describe the road systems of each city in terms of its general patterns (it may be a combination) -grid, radial, random, combination, *You may look up other maps to obtain more detailed road information. There are maps on the web that will help you do this. See the bibliography at the end of your assignment.*
    - *b)* What is the general shape of the total urbanized area-square, circular, rectangular;
    - c) What is the land area of the city, *Obtain an approximation by measuring the length and width of city on the map. Your instrutor will help you convert the scale.*
    - d) gross population density-divide the given population by the calculated city area.
    - e) How would you describe the general development pattern-monocentric, multiple nuclei, polycentric (Use the attached models as guides)
3) Discuss the commonalities and variations in the patterns observed for each city. Give examples when appropriate.
4) For each common element or variation, discuss possible reasons for their existence.

PRODUCTS

You should produce a written report which provides the requested information from procedure steps 1-4. All math calculations and map analysis should be included as appendices to the report.

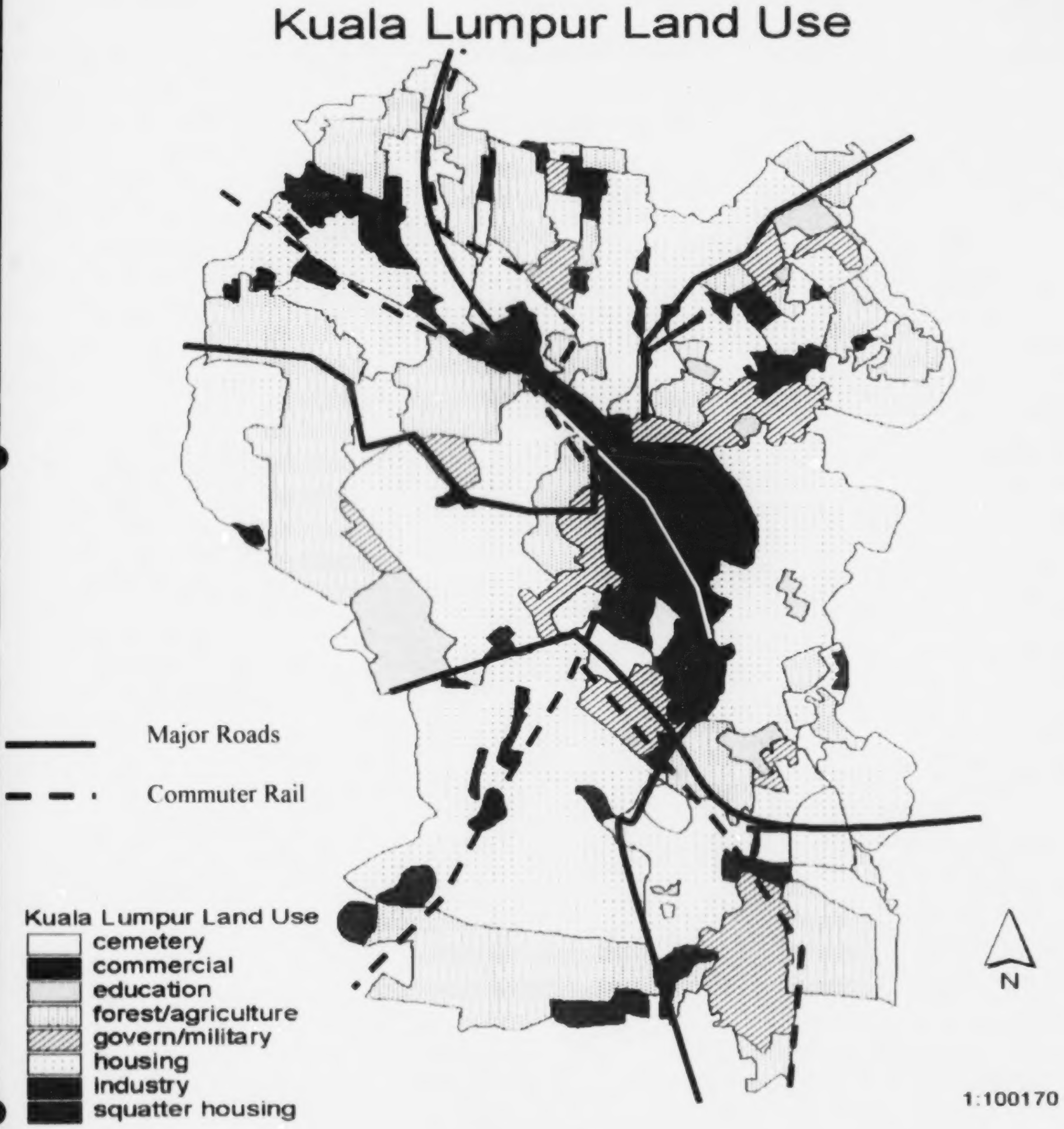
MAP 1: LAS VEGAS, NEVADA

0.5 inch represents one mile

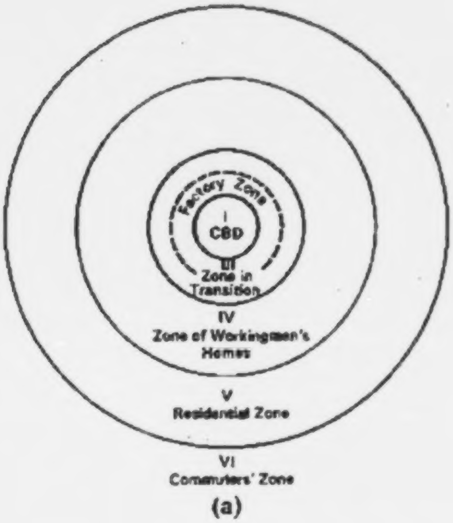

US-95
I-15
Residential
Residential
Comm./Office
Wetland
Industry
Mixed Use
Land Use Categories
I-15
US-95
N

BEST COPY AVAILABLE

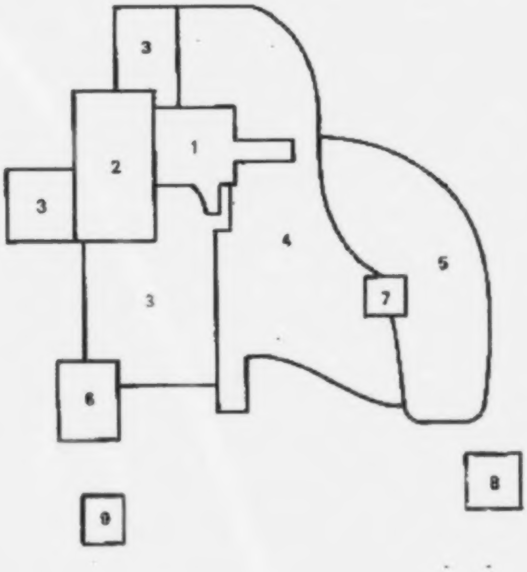
MAP 2: KUALA LUMPUR, MALAYSIA


Kuala Lumpur Land Use
Major Roads
Commuter Rail
Kuala Lumpur Land Use
cemetery
commercial
education
forest/agriculture
govern/military
housing
industry
squatter housing
N
1:100170

BEST COPY AVAILABLE


Factory Zone
I
CBD
III
Zone in Transition
IV
Zone of Workingmen's Homes
V
Residential Zone
VI
Commuters' Zone
(a)

MODEL 1: CONCENTRIC ZONE (Source: After Park, Burgess and Mckenize, 1925)


3
1
2
3
4
5
3
7
6
8
9

MODEL 2: Multiple Nuclei (Source: After Harris and Ullman, 1945)

Legend:

1. Central Business District
2. Wholsale light manufacturing
3. Low income residential
4. Medium income residential
5. High income residential
6. Heavy manufacturing
7. Suburban Business District
8. Residential suburb
9. Industrial Suburb

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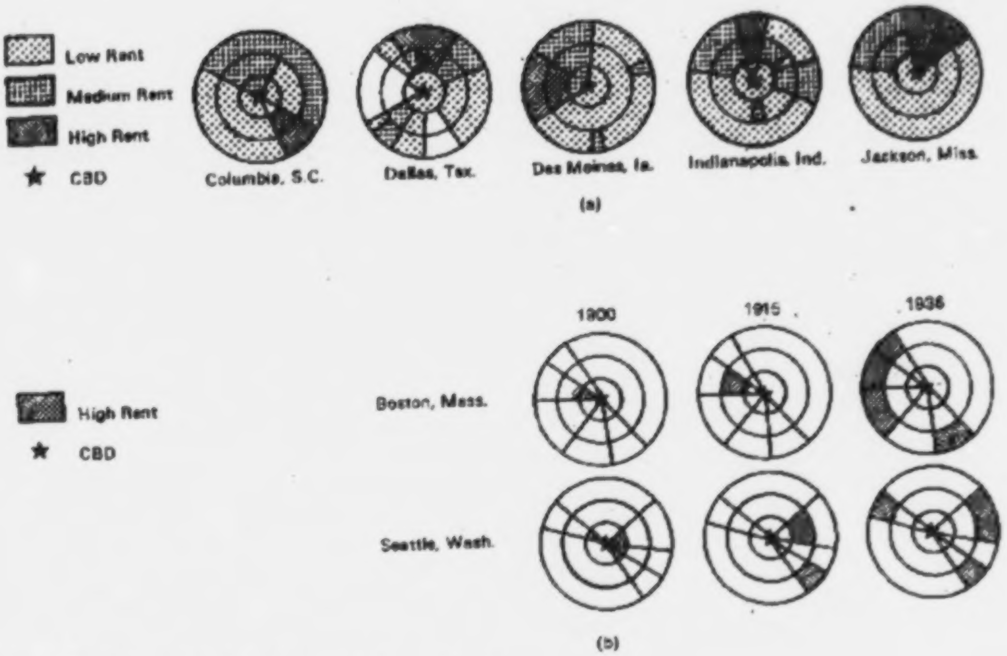
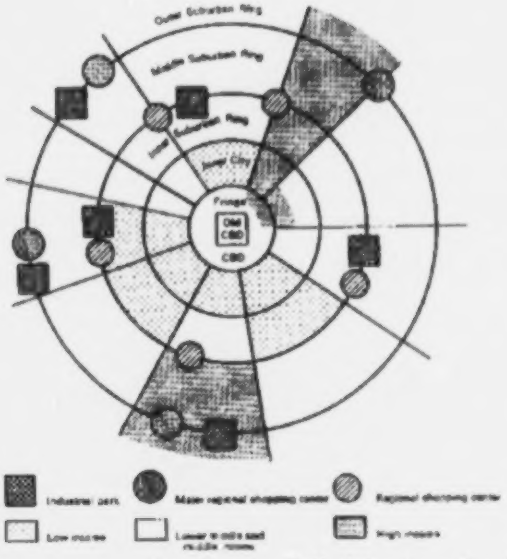

Low Rent
Medium Rent
High Rent
CBD
Columbia, S.C.
Dallas, Tex.
Des Moines, Ia.
Indianapolis, Ind.
Jackson, Miss.
(a)
1900
1915
1936
High Rent
CBD
Boston, Mass.
Seattle, Wash.
(b)

MODEL 3: Sector Model (Source: Hoyt, 1939)


Outer Suburban Ring
Middle Suburban Ring
Inner Suburban Ring
Inner City
Fringe
Old CBD
CBD
Industrial park
Major regional shopping center
Regional shopping center
Low income
Lower middle and middle income
High income

MODEL 4: Polycentric Model (Soruce: Yeates, 1990)

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Zainab bt. Mohd Ghazali. Kuala Lumpur Offficial Land Use Map, City of Kuala Lumpur, Malaysia, Master Plan Department, 1999.

McGee, T.G. The Southeast Asian City. Frederick D. Praeger, New York City, NY, 1967.

Yeates, Michael. The North American City. Harper Collins, New York City, NY, 1990.

United States Geological Survey. Earthshots, Satellite Images of Environmental Change, Las Vegas Land Use Map,
web site address http://edcwww.cr.usgs.gov/earthshots/slow/LasVegas/LasVegas.

5

THE DOMESTIC AND FOREIGN EFFECTS OF THE POLITICS OF MODERNIZATION IN MALAYSIA

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The Domestic and Foreign Effects of the Politics of Modernization in Malaysia

Henry D. Fearnley, Ph.D.

Malaysia's pursuit of a policy of modernization has set in motion domestic forces that threaten the integrity of the current regime and have resulted in a posture of ambivalence toward the West and the United States, in particular.

There is no doubt that Malaysia has unequivocally committed its physical, economic, and intellectual resources to the process of modernization in its most advanced form. For instance, in terms of the technology of globalization - the information revolution- the government of Prime Minister Mahathir has set the nation on a path that will place it firmly within the frontiers of this new world order. On the Southwest edge of Kuala Lumpur, rising out of the felled forests of palm oil trees, there is a carefully and ambitiously planned Malaysian version of Silicon Valley. Fifteen kilometers wide and 50 kilometers long, the purpose of this Multimedia Super Corridor, as the project is formally named, is to create within it the city of Cyberjaya, a" multimedia utopia" designed to challenge the technological giants of Asia and perhaps those beyond. In the words of the government's literature, Cyberjaya will be an intelligent city with multimedia industries, R&D centers, a Multimedia university and operational headquarters for multinationals wishing to direct their worldwide manufacturing and trading activities using multimedia technology[1]

The Research and development center of Cyberjaya will be the second largest outside of Japan. The campus of this twenty-first century city is called the incubator, where new ideas are hatched and nurtured. In a way, it is the incubator of a new Malaysia, for it is from here that the country, in the words of the government's promotional literature, will "leapfrog into the information age"[2]

Within this 750 sq. kilometer piece of cleared land and on the opposite side of an anticipated superhighway that will pass through the center of the Supercorridor, rises Malaysia's new 11,300 acre administrative capital city, Putrajaya. This new capital promises to be, if the government's goals are realized, one of the most wired cities in the world, one that, we are told, will be the first administrative capital to carry out completely the business of governance electronically.

To the south is Kuala Lumpur International Airport, modern and still underutilized, because it is built not for the present, but for the sleek affluent future that Mahathir's government envisions for Malaysia. To the North, in Kuala Lumpur itself, urban planners have already carried out highly impressive preliminary plans to turn the current capital, in their words, into a "world class city" - perhaps even the first city of Asia.[3]

The assumptions that lay behind the building of these plans are also the assumptions driving the government's forward thinking vision for the entire country. Normal industrial growth is no longer enough to create wealth, argue those who are building the future. There is, after all, too much competition within the region. And while becoming simply a follower and a user of Western technology provides more hope of a brighter future, it is still not enough, they say. What the architects of this vision anticipate is nothing less than a leading technological role for Malaysia. Only this, said one spokesman for the MSC, will provide the "big payoff."[4]

Reinforcing these plans for the future of Malaysia are the "smart schools" concept of the country's education program. The plan has not been implemented as rapidly as government statistics would suggest, perhaps due to the economic downturn of 1997, but when it is fully realized, it calls for the computerization of the nation's school system (1 computer for every 2 students by 2002) and the full introduction of the Internet into the classroom.

In fact, as part of the modernizing process, the government of Prime Minister Mahathir has correctly identified education at all levels as being the key to unlock the capacity and resources of the Malaysian people. Toward that end, Malaysia has embarked on a fairly substantial project to expose large numbers of Malaysian students to both domestic higher education and the educational systems and expertise of the West. As of 1998, over 220,000 Malaysian students have graduated from western universities,[5] and 14,000 students are currently enrolled in U.S. institutions of higher education.[6] After all, as Deputy Vice-Chancellor Ghazally Ismail of the University of Malaysia, Sarawak has stated, students coming out of the university must be global players.[7]

These examples of the modernization of Malaysia's infrastructure are part of a broader program that has been given the name "Vision 2020", and whose basic outlines were enunciated by Dr. Mahathir in early 1991. Vision 2020 has served as the blueprint for the evolution of this modernization process during the last 9 years.

Unquestionably, then, there is, in Malaysian society today, the aroma of change. And it is precisely here that there lies a dialectical dilemma for those who now govern the country. The dilemma is that the recognition by Malaysia's pragmatic leadership of the need to adopt western style modernization has the potential of clashing with domestic political, ethnic, and cultural forces at work in the country that could undermine the government's power.

It can be argued that the paternalistic and somewhat authoritarian government of Dr. Mahathir survives, as does a fragile social consensus, as long as the economy remains healthy. If the economy should turn sour, there is the chance of social and political upheaval, which is why Dr. Mahathir correctly resisted IMF pressures during the 1997 economic crisis. In order to keep Malaysia's economy healthy, Mahathir must continue to embrace modernization, industrialization, and, ultimately, globalization if that is the name of the game. At the same time, these changes, including the information and technological revolution, have the potential for undermining the foundations on which governmental power in Malaysia has been based, especially in the last two decades. In this connection, as we shall see, the westernation of Malaysia is viewed by Islamic traditionalists in Malaysian society as a threat. Such perceptions have far reaching political ramifications. Also, a fiercely competitive globalized economy risks, paradoxically, undermining some of the critical economic safety devices that the government has instituted in order to protect against ethnic unrest.

More specifically, the current political order in Malaysia is vulnerable on three separate but interrelated fronts. In the first place, it is possible that as the modern sectors of Malaysian society continue to expand with the growth of the economy, a greater consciousness of democratic institutions, including civil liberties, and justice will take hold in the growing ranks of the middle class and begin to erode the more authoritarian structure on which the current regime is founded.

By far, the most important contributor to this potential transformation will be the information revolution, the consequences of which are already profoundly impacting the sovereign borders of national states. In a world of universal mass media in which everyone watches and monitors everyone it becomes a major challenge to maintain the integrity of one's culture, including one's political culture. In the face of this transparency it is "... now harder," Professor Lily Zubaidah Rahim writes, " for governments to conceal from the international community human rights abuses and to restrict the incoming flow of information. This phenomenon," she continues, " is problematic to the development-oriented authoritarian regimes of Southeast Asia, whose attempts at economic liberalization and upgrading their economies requires greater emphasis on a ready inflow of information technology and capital......."[8]

There is already evidence in Malaysia of the effects of these Western influences. At the beginning of 1998, for example, there emerged in the media and other forums, serious criticism of Dr. Mahathir, accompanied by suggestions and expectations that the Prime Minister might relinquish his office. These criticisms continue on a growing number of Internet sites and have, in fact, become considerably more hostile toward the government. As John Funston suggests, these and other similar development at the time might suggest that, assisted by the new technology of information, the political culture is changing in Malaysia and that "people are no longer willing to take their orders from above"[9].

But the growth of the global communication network is not the only carrier of outside influences that threaten the integrity of Malaysia's current political establishment. The internationalization of Malaysian education in the form of extensive education abroad programs for Malaysian students must also be taken into consideration. For the Mahathir government, these programs have served, at least in part, as the conduit for the foreign expertise that has helped significantly to put Malaysia on the fast track to modernization.

These programs have not been without criticism. There are suggestions, that Malaysian students studying overseas, primarily in the West, are being "Westernized" and returning with ideas and values that may ultimately pose a threat to Malaysian political and social culture. As Felix Abisheganaden, a retired New Straits Times journalist observed, "...young Malays, many of whom have been educated abroad, have become less willing to simply swallow what the newspapers tell them"[10] In fact, one of the arguments used by some experts to justify the expansion of higher education in Malaysia, rather than overseas, is the fear of "deculturalization" particularly of Muslim Malays.[11]

This fear has led to a level of criticism among some circles, particularly those manifesting a strong Muslim consciousness, that justified a response from the highest levels of the government. Foreign Minister Syed Hamid Albar, for example, found it necessary to publicly assure critics that although his department was keeping a close watch on the situation, he didn't believe there was any danger of Malaysian students overseas falling under foreign influences that would lead to a "new form of colonization" in Malaysia. He also indicated that The Ministry was taking measures that would counter such influences, such as staying in touch with the students and meeting them periodically.[12]

Paradoxically, although concern of Westernization via the communication revolution and international education has come largely from traditionalist Muslims, many of whom, as we shall see, are the government's most vocal critics, they have themselves become the beneficiaries of these changes. Members of anti Mahathir Islamic factions appeared to have paid heed to the Prime Minister's arguments that it is essential that Malay Muslims should be able to compete in their own country and so must be able to manage modern technology..[13] Thus, in the face of being barred from established forms of communication, they have begun to use the Internet to further their political ends and have established web sites to spread their message.[14]

And as far as international education is concerned, Manning Nash points out, for example, that there is evidence that the overseas experience, which is assumed to have the effect of inculcating strong western biases, may have the opposite effect among some Islamic students of reinforcing the Islamic revival (discussed below). This is the case, since there is the inclination of students, faced with the unfamiliar and intimidating trappings of the city and foreign countries, to seek comfort in organizations formed by influential Muslim leaders.[15]

The Islamic factor leads us inevitably to the second area of vulnerability for the Mahathir regime. As in other societies experiencing the pull of modernization and its attendant internationalist influences, Malaysia is experiencing a paradoxical reaction to Western materialism in the form of a revival of parochialism, represented by Islamic traditionalism. This reaction also carries with it the risk of not only undermining the power base on which the current regime governs Malaysia, but of threatening to abort the goal of achieving a modern technologically advanced Malaysian state.

The dominant and official religion of Malaysia is Islam, which the state regards as the religion of all Malays. But in Malaysia, Islam is hardly monolithic in its degree of intensity and commitment. Instead there is represented a broad spectrum of religious devotion from secular Muslims to those of a strong fundamentalist stripe. Professor Rahim sees two forms of Islam at work in Malaysia. The Islamic modernist who is prepared to emulate aspects of Western economic accomplishments in order to catch up with them, and the traditional Islamic adherents many of whom, though not all, support a return to traditional institutions and who look to the past glory of Islam as their point of reference,[16] rather than to the promises of a future high tech utopia.

It is to the traditionalist Islamic movement and to the Islamic revivalism of the last 25 years, that we must turn if we are to understand the dilemma faced by the Malaysian leadership. The revival particularly as it has been manifested by the appearance of *dakwah*, a form of puritanical revivalism led mostly by ex-university students,[17] that has had a significant impact on the religious and political landscape of Malaysia.

Although not entirely uniform in all groups, *dakwah* seeks, as a common purpose, to renew the purer forms of Islam. These traditional Islamic groups preach a largely anti Western anti modern theme, in which the U.S. and Europe represent moral bankruptcy, chaos, and lack of discipline that is being extended to Malaysia on the wings of modernization.[18] Through their superior technology, the West is seen as attempting to control Malaysia's Muslims.[19]

It is in this revival of traditional Islam in Malaysia that we also see the fusion of religious fundamentalism and Malay ethnic consciousness. There is, in this regard, a clear and inseparable link between the ethnic and religious difficulties that challenge Mahathir's government. In attempting to determine the true identity of a Malay, the debate is often framed in a religious context. While the ruling party, for example, sees the Malay identity as being based on race, language, and custom, the criteria for the Islamic opposition is Islam, race, and language.[20] More than four decades after independence, the question still remains: is Malaysia a Malay country with Islam as the official religion and Bahasa Malaysia as the official language? Or is it a truly multi-ethnic country? Penang's Minister of Education openly admits that it is a difficult balancing act and, as yet, there is no resolution to the problem.[21]

The increased revivalism of Islamic consciousness has also been manifested in the growth and presence of large Islamic youth groups, on the one hand, and the increased visibility in recent years of the Parti Islam se-Malaysia (PAS), a fundamentalist Muslim party, on the other. Both have presented some serious challenges to the pragmatic leaders of Malaysia. With regard to the former, it is believed that as many as 60-70% of students from the University of Malaya are involved with dakwah to varying degrees.[22]

As far as PAS is concerned, its growing visibility and its ability to win control of the state of Kelantan in the 1995 elections, inextricably fuses the religious and political challenges to Malaysia's current rulers and exacerbates the dilemma they face. Indeed, it has been argued that the rivalry between UMNO and PAS is really a battle within the Malay community to capture this religious consciousness.[23] The leadership of PAS is essentially fundamentalist. Its members are both conservative, in a religious sense, and yet driven also by radical demands for social justice. It might be said, then, that PAS's position represents a combination of Islam and class conscious socialism.

Accordingly, the government is accused of standing in the way of the spiritual purification of society[24] and, pursuing policies that create a wealthy Malay class who ally themselves with Chinese capitalists at the expense of the Malay underclass. PAS, in its political confrontation with UMNO, represents the only anti-government Islamic political party of any significance and therefore reaches for support to Muslims of any orientation, but especially the great majority of Muslim traditionalists.[25]

Indeed, the confrontation between PAS and UMNO, played out within the Malaysian political framework, is inseparable from religious, sectarian, and both intra and inter ethnic conflicts. UMNO is viewed by PAS as the product of a Faustian bargain between, on the one hand, urban, commercial Malays with a shallow commitment to Islam and, on the other hand, the non-Malay members of the National Front coalition. In striking this bargain, PAS alleges, UMNO has abandoned those Malays who occupy a lower social and economic strata in their own land.[26] In fact, there are those who suggest that the interethnic and interreligious nature of the National Front has both aggravated PAS's animosity toward the political order and has "increased Muslim self-consciousness."[27]

Conversely, PAS is portrayed by UMNO as a party of Muslim extremists who wish to transform Malaysia into a state governed by Sharia law. There is truth to the allegation. For example, even after PAS had publicly joined with other parties in an alternative coalition, some PAS officials renewed their intentions to establish, if victorious, an Islamic state, restrict all non-Islamic religions, and impose the death penalty for apostates.[28] It would appear that the traditional goals of PAS remains very much alive.

Moreover, the argument that PAS does not necessarily deserve the fundamentalist label, and that while playing on ethnic, cultural, and religious grievances, they have purposely avoided association with fundamentalism is somewhat suspect in light of the fact that during its administration of Kelantan, PAS has on a number of occasions called for the establishment of an Islamic state. Political exigencies, particularly during electoral campaigns, can force even the most dogmatic to adopt chameleon-like strategies to achieve political ends. And this certainly has been the case in the months leading up to the impending elections in Malaysia where PAS has joined with the Chinese dominated and highly secular Democratic Action Party, Parti Keadilan Nasional (the Justice Party), and the Malaysian People's Party in the Alternative Front.

The seriousness of the challenge to the government's authority and dreams for Malaysia represented by the danger of throwing Muslims into the hands of PAS cannot be overemphasized. Thus, the government is forced into a position of seeking ways in which to reconcile modernization and Islam and to defuse the traditionalists' criticism that modernization "enriches those in power and threatens traditional values."[29] Toward this end, the Prime Minister has pursued a policy of selectively co-opting Islamic initiatives. For example, earlier Malaysian governments reached out to the dakwah movement by establishing prayer rooms in all government offices and in barracks. Additionally, they created PERKIM, The Islamic Welfare and Missionary Association, whose primary focus has been on converting Chinese.[30] Also, the Government of Dr. Mahathir recently attempted to encourage a Malay cultural revival by decreeing an official Malaysian culture founded on the ancient practices of Malays and with a recognition of Islam as the dominant religion[31]

Arguably, these kinds of policies, which, as we shall see, also includes a policy of ambivalence toward the West, are designed to outmaneuver PAS, and to take the wind out of its sails by repudiating its fundamental assertion that UMNO "has no interest in Islam but was set up to further the cause of Malay nationalism and secularism."[32]

One must also keep in mind, however, that the Prime Minister cannot be seen to embrace *too enthusiastically Islamic traditionalist* positions. There are, after all, significant numbers of secular Muslims in Malaysian society, as well as approximately 40% of non-Muslims who view with some trepidation any indication of a trend toward "Islamization" in their country.[33]

Thus, the Prime Minister has also assumed an openly aggressive posture toward Islamic fundamentalists, although the strategy has proved somewhat risky. For example, in the UMNO General Assembly in September, 1997, at a time of economic instability, Dr. Mahathir launched a major attack on Islamic fundamentalists and, by doing so, alienated a section of the party.[34] More recently, and in a similar vein, a speech broadcast via television to the nation by the Prime Minister was reportedly received favorably by viewers in Kelantan until Mahathir turned to a strong attack on Anwar Ibrahim, at which time the response by viewers chilled noticeably.[35] There is always the danger that this approach, if carried too far, could result in accomplishing precisely what Malaysia's leaders seek to avoid, namely: to create sympathy for one's adversaries rather than to isolate them.

Additionally, the second half of the 1997 financial crisis that struck Malaysia, compounded by the verbal assault on fundamentalist Muslims, conspired to alienate also the more secular elements of the Middle Class. Not only was this estrangement manifested in the mainstream press which was becoming unusually critical of the Prime Minister, but also in PAS's surprising victory in a bi-election for a constituency in Perlis State. The election was won, not on a religion-oriented platform, but by focusing on the issues of corruption, cronyism, and nepotism in the government.[36]

There seems to be little doubt that the emergence of Islamic revivalism in Malaysia and the growing visibility and strength of PAS is part and parcel of the reaction by traditional forces to the appearance of modernism in the state. This phenomenon is not unusual and has shown itself throughout history when societies undergo great psychological and social stress and when they find themselves swept by currents of rapid, revolutionary change that threaten traditional activities and patterns of behavior. And just as Singapore seems to be turning to Confucianism to serve as a safe spiritual intermediary between the people and the effects of rapid modernization, the Islamic resurgence in Malaysia "has acted as a reassuring means of providing a level of security and logic to many Malays, particularly from rural areas, in an otherwise disorienting and fast urbanizing social milieu."[37] The great difference, of course, between this phenomenon in Singapore and the Malaysian counterpart is that in the former, the Confucian revival is a government sponsored instrument, whereas in Malaysia, as we shall see, the government seems to be rightfully less confident of its ability to channel its people's spiritual inclinations in desired directions.

Political manifestations aside, this cultural reaction to the intrusions of modernism are not hard to find in today's Malaysia, although much of it may be passive, and the depth of the reaction hard to ascertain, particularly among the young.[38] Although there has been a tradition of wearing a scalf among older Malay women, the wearing of the tudung which covers the head and shoulders has become commonplace among muslim ladies of all ages, and even among some girls below the age of seven since the 1960s.[39] This "creeping Islamization"[40] is not confined only to the admittedly conservative states of the eastern peninsula, but it extends to Kuala Lumpur itself, a city of great skyscrapers, western malls, and night clubs. Social pressures among contemporaries to conform only serve to expand these practices. In this connection, a Muslim businessman Omar Mustafa, lamented to a British journalist that "both of my daughters now have to wear a tudong to school even though they are only eight and ten years old. There is no rule saying they must, but they are expected to, or they are looked down upon"[41] A noticeable growth in attendance at Friday prayer[42] and an increased observance of other religious rituals[43] as well as PAS's efforts to institute a Muslim state in Kelantan, may be seen, as additional signs of the cultural reaction.

It would, of course, be a mistake to view the reaction to Malaysia's modernization as taking place exclusively within a religious framework. Simultaneously with the rise of Islamic consciousness, there has occurred a renewed interest in traditional Malay culture in the performing and visual arts that may have previously been taken for granted. But, for the most part the cultural reaction to Mahathir's plans for a modern state is being fought out in the Malay community and in the context of Islamic revivalism. And, in the final analysis, it appears to be a battle which will determine whose Islamic credentials are the most legitimate. To a significant degree, those who lead the Islamic response are opposed to the secular state, hold Mahathir responsible for it and for advocating a moderate form of Islam,[44] and are influenced, to varying degrees, by "places like Iran and other Middle East areas, where the West is seen as attempting to undermine Islam."[45] In this sense, the reaction to modernization has powerful political, economic, and social ramifications for the future of the country.

That such reactions, may, under, ideal economic circumstances be kept under a modicum of control is subject to debate, particularly in the context of recent Malaysian history. The secular and the spiritual require different salves. And while the special governmental programs that gave, as we shall see, preferential treatment to Malays may have helped to satisfy in part their economic aspirations, it clearly did nothing to nurture their spiritual needs especially under the stress of change. But there is little doubt that reactions become exacerbated and radicalized when economic circumstances place additional stress on a society in the process of rapid transformation.

Although the economy has improved significantly in the last twelve months, the serious economic crisis that befell Malaysia and its neighbors in 1997 struck a blow, in the view of Matthew Chance, at the "politics of moderation."[46] In short, the crisis did not cause the reaction; that was initiated by what the clerics saw as acceptance of decadent Western modernism and unIslamic values; it simply reinforced it. It is to particular economic factors that we must now turn.

From yet a third quarter, the government of Malaysia must also pay heed to threats to its integrity. On this front, influences from the West, an inevitable consequence of modernization and globalization, are being felt in terms of their impact on critical economic policies that involve ethnic stability in Malaysia.

The ethnic challenges faced by Malaysia's leaders are not of recent origin. There has been, since long before the British left Malaya, a developing ethnic consciousness on the part of the Malays, but the potential conflict that this consciousness bred with respect to other ethnic groups in Malaya was kept under tight control by a "divide- and- rule policy during the British colonial regime. Only when the British departed was the virus of ethnic tensions released into the social and political atmosphere of the new country.

Since race was identified with economic standing during the colonial period,[47] the British left behind a seriously divided multi-ethnic society made up of Malays, who were a majority but who occupied one of the lowest positions in the social and economic hierarchy, a significant minority of Chinese, many of whom had become merchants, and a much smaller group of Indians. The Malays felt culturally, socially, and economically oppressed in a country in which they constituted the majority. By the time of independence in 1957, the ethnic groups were both well entrenched and fairly well insulated from each other. The increasingly bitter ethnic nationalism arose from the Malays' insistence upon seeing themselves as the rightful and primary heirs to the resources and benefits of their newly independent land.

While the West has often failed to fully comprehend the potential dangers of these ethnic divisions, Malaysia's leaders have addressed these problems both creatively and, to a very large degree, successfully. It was, for example, in an effort to cope with these ethnic tensions and to avoid the loss of political control by Malays that Tunku Abdul Rahman, the first Prime Minister, forced Singapore from the federation in 1965. And, likewise, it was to appease the ethnic consciousness of Malays that in 1967 the Tunku instituted Bahasa Malaysia as the official language, at a time when it was already becoming clear that English was emerging as the *lingua franca* of the modern world.

But the continued dissatisfaction of the Malay population was dramatically manifested in the now legendary ethnic riots of 1969. These events ultimately led to a series of important social and economic reforms, labeled the New Economic Policy (NEP), by Mahathir's predecessor, after it had become clear that what had been done so far to resolve ethnic tensions and to satisfy the demands of Malays, was not enough. The NEP, representing institutionalized preferential treatment for the Malays, is seen by the government as the primary vehicle for establishing a stable social contract between the various ethnic groups. Among the many benefits of the NEP, was an arrangement which gave advantages to Malays over other ethnic groups seeking entrance to universities,. Also, the NEP provided for reduced costs for housing for Malays, and required that foreign companies establishing a presence in Malaysia take a Malay as a majority partner.

From one perspective, the NEP appears to have achieved some success. Although the discriminatory aspects of the program have regularly appeared as an issue in elections, the fact is that there has been considerable social stability in the state since the disturbances of 1969. And although inter ethnic tensions have not completely disappeared from Malaysian society, particularly in light of the pro Malay biases of the NEP, the relative absence of the kind of ethnic bloodletting that has been manifested in neighboring Indonesia over the years or, in countries like Nigeria or Fiji, are testimony to the effectiveness of the government's approach to ethnic policies.

But another point of view might hold that the government of Dr. Mahathir is now attempting to pursue what are essentially conflicting policies to address the social and economic inequities suffered by Malays. On the one hand is the NEP, which Mahathir inherited but which he has enthusiastically endorsed and, in fact, reinforced. As previously indicated, the provisions of the NEP, consisted of a variety of requirements for the redistribution of a greater amount of the nation's wealth in favor of Malays, including the partnership requirement mentioned earlier.

On the other hand, it was also for the purposes of improving the lot of Malays and, therefore, providing the maximum degree of domestic tranquillity in the country that largely motivated the Prime Minister to position the country to become a global player in the twenty-first Century. Indeed, his speech of February 28, 1991, outlining the vision for 2020, included the promise of a brighter future for the Bumiputera.[48] But one might ask whether the commitment to the Bumiputera made in the February 28, 1991 speech, is being slowly undermined by the commitment made in the same February 21 speech "to secure an economy that is subject to the full discipline and rigor of market forces."[49] In short, it would seem that preferential programs developed as a reaction to the events of the 1969 upheaval are subject to growing challenges created by the economic necessity of a rapidly changing global society.

For example, it is interesting to note that in order to attract outside entrepreneurs to the MSC, the government has found it necessary to suspend the requirements that foreign entrepreneurs take a Malay partner[50] Since the corporate partnership requirements seems to have been an important component of the New Economic Policy, the fact that the ultimate goal of the Malaysian government is to "make all of Malaysia one great MSC,"[51] places in question the integrity of the NEP as a social and economic safety valve.

Just as important, in this connection, is the fact that other components of the NEP have already been suspended in areas that are not necessarily related to the special needs of the MSC. For example, In February, 1999 the government introduced a new policy to sell some corporate assets of Malay businessmen to non-Malays and foreigners. And even earlier the government decided to return most of the economic activity to the ethnic Chinese. What is significant about these decisions is that the policies now being reversed were designed to avoid repeating the ethnic upheavals that occurred in 1969 between the majority but economically disadvantaged Malays and the more affluent Chinese minority. Thus, in this unsettled social and cultural environment where ethnic identity is still unresolved, there is potential risk when the prerequisites for long term modernization collide with more immediate domestic imperatives.

To compound the Government's problem, the results of the NEP have been below expectations. The special economic policies have not been particularly successful in rural areas where poverty, although reduced, is still a problem. Moreover, the creation of a professional class among Malays has not enjoyed great success. The proportion of the

Malay share of the economy to the Chinese share has remained at 33.1% to 52.4% throughout the 1990s, and, in fact, the Chinese share has continues to expand during the NEP period.[52] Malay participation in the professions is modest. And while it is true that over the years, the income gap between the Malays and the Chinese has narrowed, recent liberalization policies have begun to again widen the gap.[53]

Not only have the legendary disturbances of 1969 spawned transformative programs of social and economic remediation and have been used by the government with considerable effect to persuade the other major ethnic groups to accept their relative disadvantages as the price for domestic peace. But the events of 1969 are presented, in part at least, as the rationale for continued authoritarianism in the regime. The need to prevent a resurgence of social tensions in the country such as occurred in 1969 are cited as a justification for the coercive character of Malaysian social control, typical of which are the Sedition Act and the Emergency Act .[54] It might be argued, then, that ethnic-based politics is not only a reality in Malaysia, but a desirable one for those who hold political power.

As long as 1969 remains a key symbol of the danger of a return to anarchy in the minds of the Malaysian population, the intimidating affects will continue to help maintain the current social and political order. In fact, the older generation of Malaysians still see the riots of 1969 as equal in importance to the periods of European colonialism, the Japanese occupation, and Malaysian independence.[55]

But if young Malaysians, increasingly subjected to western influences and modernizing trends, and with no personal memory of 1969, cease to recognize or appreciate the historical and political importance of the events of that year, then it is possible that Mahathir's UMNO will lose an important apparatus of compulsion and persuasion. In this regard, young journalists at a major newspaper in Kuala Lumpur, told the author in an interview that they believed that race based politics was disappearing among young urban educated Malaysians and that they were beginning to think more like Malaysians than Chinese or Indian. More importantly, perhaps, they opined that "1969" didn't carry the emotional weight for them that it did for their elders - that for them it was no longer significant.[56] It is true that these young Malaysians were from the urban educated elite, but this group generates some of the most dedicated followers of the current ruling coalition. Moreover, there is every reason to expect that as Malaysia grows its economy, this group will expand. Perhaps it is reasonable to suggest that those in power today are aware that 1969 cannot be used indefinitely as a justification for the monopolization of power, and that ultimately a substitute may have to be found.

What that substitute may be is anyone's guess. But it may be that what will replace ethnicity, if it should ever cease to be one of the central issues of Malaysian politics, is the concept of class. Indeed, there are those such as Professor P. Ramasamy who believe that class politics has already arrived and has already begun to replace ethnic alignments.[57] It is possible that Professor Ramasamy is premature in his assessment. After all, the current split in the Malay community on the eve of the general elections has been caused not by class divisions but, essentially, by a classical ethnic conflict over how the authentic Malay is to be defined. And while it is true that the middle class is expanding in Malaysia, there are still vast areas of the country where the wave of modernization has not been felt, and where ethnic identity reinforced by traditional religious consciousness remains dominant. But when and if the politics of class do begin to replace ethnic politics, it will most certainly require a radical reconfiguration of the Malaysian political order and thus endanger the current system and those who depend on it.

ii

At this juncture, it is essential, if we are to fully comprehend the significance of the forces acting upon the Malaysian political establishment and its subsequent response, to understand the role and impact of the economic and political crisis that began in 1997. It is in this crisis that we see the confluence of all the factors that we have identified as posing a significant threat to the current Malaysian leadership.

Prime Minister Mahathir's decision, after the 1997 economic downturn, to reimpose currency and other controls in Malaysia and thus defy the will of the IMF may, in retrospect, have been a wise and unavoidable decision given the idiosyncratic social and ethnic character of Malaysia. As we have argued, economic stability is viewed as a prerequisite for political stability in this multi ethnic nation and, therefore, for UMNO's continued domination of Malaysian politics.

Although it is true that the Prime Minister and his government came under great stress in the early months of the economic crash, he might have weathered the storm with few negative consequences had it not been for the political turmoil that wracked his government in 1997 and the following years and seriously complicated an already difficult situation.

The case of the rebellious Anwar Ibrahim is a central factor in this crisis. The impression that begins to form of this domestic political scandal and the internal upheaval within UMNO is that Prime Minister Mahathir finally came to believe with some validity that he was faced with the threat of a political coup d'état from his appointed successor and trusted friend, Anwar. Indeed there are even references made in private conversations among the politically alert in Kuala Lumpur that Anwar had actually planned an assassination of the Prime Minister while the latter was attending an overseas conference of mostly Third World nations and that the discovery of the plot caused Dr. Mahathir to cancel his visit. In fact, the Prime Minister's failure to attend the conference has been seen as a most unusual decision for a man who was deeply committed to the interests of the Third World.

It is important to point out that no evidence of such a plot has ever been brought to light, and there is little likelihood of anyone doing so in the near future. But what these rumors do illustrate is the nature and passion of the emotions that characterized the deteriorating relationship between Anwar and Mahathir in the second half of 1998, at least as viewed by onlookers who were witness to this political drama.

What would exacerbate the conflict and, one could argue, Dr. Mahathir's animus toward the West was, as we shall later see, the indisputable fact that the United States seemed to be promoting Anwar as an alternative to Dr. Mahathir, who had already begun to demonstrate his reluctance to fall in line behind Malaysia's neighbors and bite the bullet that the IMF was about to hand it as a condition for being rescued. It also appeared that in the pro IMF position that Anwar Ibrahim publicly adopted by the Summer of 1998, he had made it clear where he stood vis a vis the leader of his party. Indeed, with Mahathir being openly criticized in UMNO, there appeared to be a danger of mutiny against the Prime Minister as party leader.[58] Anwar's support of Western solutions to the economic crisis and his open criticism of official policies led to the final split between the two men and subsequently, it is alleged, to the arrest of Anwar on a variety of charges.

While the alleged political coup d'état had failed, it would take considerably longer for the bitter taste left by America's involvement in the struggle to leave the Prime Minister's mouth. There were suspicions, for example, that the U.S. was using multilateral strategies of globalization to promote its aims of dominating the developing world.[59] And, of course, the taste was exacerbated by the visit of Vice President Al Gore to the APEC summit in Kuala Lumpur in November of 1998, after Anwar had been imprisoned and beaten. The American Vice President , after delivering a speech that was highly critical of the Prime minister, would then hurriedly depart Malaysia, refusing to meet Mahathir and thus publicly shunning Mahathir Mohamed in his own capital.

Additionally, after Anwar's arrest, Mahathir was also faced with the turbulent pro-Anwar demonstrations in the streets of Kuala Lumpur as well as the formation of the new Justice Party led by the wife of Anwar Ibrahim and rallying to the cry of "Reformasi". For Mahathir, these were irritating reminders of the rift within UMNO, the challenge to his authority, and, one would suspect, the dark presence of western influence. One would have to wait until early November of 1999 for the Prime Minister to finally admit what observers had suspected for some time; that the crisis surrounding Anwar was seen by the government as a threat to UMNO as it prepared to enter the general election.[60] Finally, Mahathir's concern for his continued leadership must have been reinforced by his realization by mid 1998 that the unanticipated collapse of the Suharto regime in Indonesia had been driven to a large degree by the same accusations of cronyism and corruption that were now being leveled against him.[61]

The crisis surrounding Anwar Ibrahim is, in part at least, linked to the much broader issues regarding religious identity in Malaysia, particularly as it relates to the place of Islam in Malaysian society. And it is here too that the Prime Minister's party, UMNO and its National Front allies would have to perform a delicate set of maneuvers between the Scylla of westernization and the Charybdis of Islamic revivalism.

The fact is that the political situation involving Anwar Ibrahim aggravates the growing religious challenges facing the government. This is particularly so in light of Anwar's early association with Islamic resurgence and Malay ethnic consciousness through his leadership of the Angatan Belia Islam Malaysia (ABIM), the largest and most influential of the Islamic student groups. Thus, today Anwar, who is regarded by many as a pious Muslim,[62] enjoys the sympathy of many of the traditionalist Islamic factions, including PAS, who refuse to accept the government's allegations of sodomy. In fact, Anwar's firing not only generated very large rallies in support of the deposed Deputy Prime Minister, but an almost a five-fold increase in the circulation of the PAS biweekly newspaper, Harakah.[63] It is possibly with this in mind that, a number of political observers argue, that Dr. Mahathir declared a general election before January, 2000 when over 650,000 new voters would have been added to the electoral lists, many of whom are young and highly critical of the Mahathir government.[64]

It is somewhat questionable as to where on the political spectrum the pragmatic Anwar Ibrahim would find the greatest spiritual comfort. Indeed, there is sometimes a fine line between pragmatism and opportunism, and there are those who would dispute which would be the appropriate label to assign to this man who, when he resigned from his leadership of ABIM chose to run for office in UMNO rather than PAS. Nevertheless, if, as Manning Nash has argued, it was UMNO's successful co-option of Anwar that "blurred the line between fundamentalists and accomodationists" in Malaysian politics.[65], it is also the case that Anwar's separation from the government and the established political alliance has helped to restore these lines and bring them into sharper focus..

The Anwar incident has also triggered forces that go beyond the realm of religion and Machiavellian power politics in Kuala Lumpur. Mahathir's reaction to the crisis has also focused attention on the authoritarian political patterns of the Malaysian system. There appears to be developing in the secular parts of the Malaysian public a perception that the real issue behind the Mahathir-Anwar struggle is the question that the expulsion has raised regarding justice and fairness in Malaysian society. "People are sympathetic to Anwar, but it has gone beyond Anwar," says one political analyst. "Don't look at Anwar, but look at the police and the judiciary."[66]

Related to this, the Mahathir-Anwar confrontation has also thrown a light on the tight controls imposed on the Malaysian press, manifested in both the legal restrictions that impinge heavily on press freedoms and the close proprietary relationship that exists between the major media and the various parties of the Barisan Nasional.[67] This has forced many Malaysians to turn to alternative sources, primarily the Internet, to acquire a more balanced picture of the Anwar issue.[68]

Thus, the crisis not only highlights the serious communication constraints imposed on the population, but, paradoxically, the porous nature of Mahathir's Malaysia and the difficulty, if not the impossibility of controlling the flow of information. It can be said that the Anwar crisis brought home to the Prime Minister that he was perhaps facing his greatest challenge by late 1998. This challenge was compounded by the fact that the revolution in information technology, providing easy access to the international media for potential adversaries on both sides of the political spectrum, was beginning to rob him of any hope of effectively monopolizing the apparatus of persuasion.

iii

The economic crisis in which the Mahathir government found itself after 1997 would be enough to explain Malaysia's heightened animosity toward the West in recent years. This is particularly so in light of the laissez-faire practices of international investors and their impact on national economies. For these reasons alone, as his detractors have suggested, the West might serve as a perfect target for the Prime Minister's animosity, if only to deflect criticism of his own failings.

But, just as the threats to the political status quo are multidimensional in nature, it is also the case that much of the current anti-Western and anti-American posturing has its origins in the same broad spectrum of domestic forces that challenge the political order. Only in this sense can we fully appreciate and understand an ambivalent Malaysian policy that embraces the symbols, substance, and vocabulary of Western inspired modernization, while, at the same time, repudiates them. It is in this light that we can begin to understand the storm of anti-Western rhetoric that has flowed from Kuala Lumpur, particularly in recent years.

Conducting a foreign policy of this nature is not an easy task for Malaysia's leaders, but it may be seen by its architects as a necessary one. The need to navigate a very hazardous middle course between the unavoidable demands of modernization and globalization with all of their inevitable liberalizing effects, on the one hand, and domestic exigencies, on the other, requires not only the wisdom of Solomon, but the guile of Bismarck.

It was clear, by the middle of 1998, that the government's strategy would be to target outside Western influences for domestic political purposes, particularly in light of the forthcoming general election. By taking this approach, The government could hope to place the blame for Malaysia's economic problems on the injustices of the external world. At the same time, by establishing the West as a strawman, as it were, Mahathir would be able not only to highlight undesirable Western characteristics with which he could contrast his support of and sympathies for traditional Islamic values, but, as we shall see, also play upon the nationalistic spirit of the Malaysian people. For example, in what could be seen as an appeal to Islamic sensitivities as well an attempt to justify his own authoritarian inclinations, The Prime Minister declared that "freedom, if left unchecked, could create problems and lead to abuses, such as those brought about by a style of Western freedom that had caused " moral decadence and threat to peace and order" -immoral behavior, broken families, free access to firearms and a host of social problems." "The best way to deal with this", he concluded, "was to give emphasis to a religious education."[69]

The attack on the West has, to a significant degree, also been characterized by a conspiratorial theme. For example, in an August 2 speech, Mahathir associated the anticipated victory of the Barisan Nasional (National Front Coalition) in the forthcoming election - and a victory that would ensure a two thirds majority - with the assurance that Malaysia would not be recolonized by the West. If the opposition had a chance to influence policy by controlling a large minority in Parliament, he explained, it would cause chaos and somehow "... give the opportunity for foreign elements to try to exert their influence, and eventually, directly or indirectly, the country will once again be colonized."[70]

Likewise, he argued that as a result of foreign speculative attacks on the currency, such as had taken place in 1997, the country was becoming poorer and therefore vulnerable to neocolonialist aggression.[71] And in another statement, using the same theme, Mahathir also claimed that the crisis of 1997 was a plot in which foreign companies would take advantage of the depreciation of the currency by acquiring cheap Malaysian property and businesses and then later restoring their value in order to make a large profit.[72]

Thus, globalization is portrayed by the government as an attempt , primarily by the U.S. to recolonize the country[73] and, by undermining other sovereign states, maintain American supremacy and dominance .

Inseparable from the Western conspiracy theme is an emphasis on regional and cultural nationalism that takes the form of a call to follow the "Asian Way." It is true as Professor K.S. Nathan argues, that in using the "South platform," strategy, Mahathir is simply manifesting a desire to achieve his ambitions of global leadership.[74] While it is difficult to question the sincerity of Dr. Mahathir as both a Malaysian and Asian nationalist, this explanation for the Prime Minister's foreign policies, on the one hand, and alternative interpretations, on the other, are not necessarily mutually exclusive. Lily Zubaidah, for example, makes a compelling argument that Malaysia's "Asian Way" policy is, in reality, an attempt to overcome the dilemma of embracing modernization without, at the same time, contaminating the country's authoritarian model with Western cultural influences, such as liberal democracy and the concept of individual rights. In short, as Zubaidah argues, Mahathir's Pan Asianism is also part of an effort to play off the Asian traditions of harmony and consensus, which feeds the authoritarian and patriarchal perspective of "good government," against the seemingly chaotic, combative, and pluralistic climate of Western democratic liberalism."[75]

The linkage between the conspiracy themes and Asian nationalism becomes clear in the Malaysian response to the recent campaign by First World nations and NGOs to address the inequities and injustices in the salaries and conditions inherent in the Southeast Asian labor market. Malaysian spokesmen were quick to characterize these intrusions as part of a larger conspiracy to undermine and disrupt the growth and independence of a developing Malaysia by "...disadvantaging the Asian competitors in the global marketplace" and therefore displaying a policy of "arrogant neo-imperialism and neo-protectionism."[76]

It is largely, for these reasons also that the Malaysian government has voiced criticism of APEC as an organization that permits unwarranted intrusions of non-Asian nations in the affairs of the region and allows them to benefit from Asian economic progress. It also explains why the Prime Minister prefers the more independent EAEC.[77]

As part of this Asian nationalism, Mahathir Mohammed has been quite open in his desire to emulate the Japanese in a policy of "directed Capitalism", which involves considerable involvement by the state in the nation's economic development. We "Want to be Malaysia Inc.," Mahathir has stated and "follow the Japanese model of Japan Inc."[78]

The Prime Minister's decision to reach out to China and strengthen Sino-Malaysian relations is, very likely, a way of furthering his Pan Asian agenda. Certainly, Mahathir has publicly demonstrated some sympathy for China of late. The Prime Minister, with regard to the newly renewed U.S.-Japanese alliance, expressed an understanding of China's concern with the treaty and of her desire to become a powerful country, arguing that

"China has practically no history of conquering and colonizing its neighbors, (but) Europeans have."[79] And, although Malaysia supports the presence of the U.S. in the region as a guarantee of stability,[80] Mahathir was willing to publicly declare that "If we can live with the power of the U.S., we can live with a powerful China."[81]

In keeping with Zubaidah's thesis, China appears to have reciprocated by sharing Malaysia's perceptions that the human rights agenda of the West is a way of undermining Asian economic development.[82] Moreover, it is not inconceivable, that as a critical general election approaches, which essentially represents a battle within the Malay population, the UMNO dominated coalition has resorted to using whatever political device is available to win the sympathy of as many Chinese voters as possible.

Within the Association of Southeast Asian Nations (ASEAN) of which Malaysia is a dedicated member, we can again see the familiar themes of Western conspiracy and nationalism that have grown louder and more denunciatory in the months leading up the forthcoming election. In a criticism of some ASEAN members who refused to "go against the U.S. stand (in the United Nations) and present their own views on international matters," Malaysia's permanent representative to the UN, Tan Sri Razali Ismail alleged that these nations were afraid to "upset the superpower". "Malaysia," he promised, will never become like them no matter what the rewards. "The people of this country", he declared, "simply won't allow their leaders to become *pak turut* (blind followers) of superpowers."[83] And with regard to the United Nations, while it is true that Prime Minister Mahathir supports the UN, he sees the United States as using and manipulating the international body for its own selfish ends.[84]

That the anti-Western and anti American tirades by the Prime Minister and other leading government officials are not intended to define the government's foreign policy, but rather its domestic needs is illustrated by unofficial statements by senior Malaysian leaders who will quietly assure U.S. representatives that these attacks are for domestic consumption and that America is a big country and "can take it."[85]

In the curious logic of a situation in which domestic and international concerns become inextricably linked, Prime Minister Mahathir finds it necessary, as Professor Nathan has argued, to be overtly anti West in order to be pro West. With regard to the Muslim challenge, for example, his anti west policy provides him with the credentials to build the substance for a pro Western position. As Nathan points out, while the U.S. is the focus of Mahathir's public animosity, Malaysia at the same time knows and appreciates the industrial world, welcomes U.S. trade and investments, and relies on the U.S. presence in the region to provide stability.[86]

iv

Malaysia's program of modernization unavoidably subjects the country to powerful transnational currents that for the most part are far beyond the control of Malaysian sovereignty. The simple truth is that to compete with the West, Malaysia will need the West. Malaysia, for example, is the twelfth largest trading partner of the U.S. Its exports to the U.S. in 1998 totaled $9 billion; and the United States is the biggest investor in Malaysia with $5.62 billion.[87]

As the government well knows, Malaysian society will continue, not only to be subject to Western cultural and social influences which it may try to resist with varying degree of success, but also to increasing pressure to conform to internationally accepted (largely Western) standards of behavior.

Even if, as seems likely, Mahathir's government wins overwhelming support in the forthcoming general elections, the Prime Minister still faces in the years ahead major challenges to the survival of his version of the political and economic order in Malaysia. He must continue on the road toward the achievement of a modern economy and state which are essential for maintaining ethnic stability in this multi-ethnic nation. But he must also make every effort to jettison the negative influences from the West that could potentially threaten the achievement of his goals. This includes not only the cultural and political liberalism which flows all the more rapidly through the wide open channels of the technological revolution and which is beginning to influence some segments of the population while repelling others. But just as importantly, it involves the more extreme elements of globalization's unfettered economic and fiscal liberalism that permits the international market place a growing influence over economic policies that once fell within the purview of the sovereign state.

To enjoy too much success in monitoring and controlling these forces is to run the risk of allowing Malaysia to fall behind in the increasingly competitive world of the twenty-first century and, consequently, facing the possibility of social disorder, instigated particularly among the still disadvantaged Bumiputera. Yet to embrace modernity, with all of its accouterments, too unreservedly is to encourage the popularity of traditional anti-Western factions. By exploiting the threats that the modern state poses to traditional values, these factions would undermine both the power of the current political establishment and Mahathir's dream of a secular modern state.

It is this need to travel through the political landscape of traps and snares that separate these conflicting interest and to appear to be all things to all people, that has caused Mahathir and his fellow leaders to follow an old and much used strategy: to seek out a common foe who can be blamed for failures and who can serve as the repository for the frustration, anxiety, and fears of both his allies and his adversaries. To a great extent, it is this reality that explains Dr. Mahathir's ambivalent policies towards the West.

If there is one salient factor in the modus of this skillful political leader, it is his pragmatism and his ability to couch this pragmatism in a nuanced language that attempts to cater to the needs of those who support his efforts and to disarm those who do not. Even on such a delicate issue in Malaysia as language, which is, after all, fundamental to Malay identity and nationalism, he urges Malaysians to focus on learning English, arguing that such an effort is nationalistic by virtue of the fact that it helps the country. And, as if to comfort those who perhaps have taken his warning of neocolonialism too seriously, he assures them that "English has become the universal language and is not the language of the English people anymore."[88]

What is often lost on the casual Western observer of The Prime Minister of Malaysia is that he is a man of contradictions who, as the Economist so insightfully pointed out in a recent article, is anti Western in his rhetoric but a very Western politician. His handling of the economy by blaming failures on others, while taking credit for the positives; his political manipulations which use the strategy of triangulation as adeptly as any Western politician, wielding both the threat of a return to 1969 if people support the Democratic Action Party, and the threat of an oppressive fundamentalist Islamic regime if PAS is elected; and, finally, his bitter anti-Western rhetoric as a means of furthering his own domestic standing are all hallmarks of the most skillful and versatile Western politicians.[89]

In the final analysis, it is not Western opposition that Mahathir and those who succeed him will have to overcome. The anti-Western rhetoric notwithstanding, Malaysia has, for all intents and purposes joined the West in the great voyage to the twenty-first century and it is too late to reverse course. It is, instead, the Malaysian people who must be persuaded to embrace the modernizing and secularizing legacies of the West, while tolerating the authoritarian political structures of the East.

Such and such...

[1] Unlocking the Full Potential of the Information Age (Brochure. Kuala Lumpur, Multimedia Development Corporation, 1997)

[2] Unlocking the Full Potential

[3] Chiam Soon Hock, Director, Master Plan Department, City Hall, Kuala Lumpur. Oral presentation made to a delegation of visiting Fulbright scholars in Kuala Lumpur, July 22. 1999.

[4] Dr. Norsaidatul Akmar Mazelan, Head, MSC Central Incubator, Multimedia Development Corporation. Oral presentation Oral presentation made to a delegation of visiting Fulbright scholars in Kuala Lumpur, August 13, 1999.

[5] Mustapa Mohamad, Second Minister of Finance. Oral presentation made to a delegation of visiting Fulbright scholars in Kota Baru, 7/17/99.

[6] Ralph L. Boyce, Deputy Assistant Secretary for East Asian Affairs, United States Department of State. Testimony before the International Relations Committee, United States House of Representatives, June 16, 1999.

[7] Oral presentation made to a delegation of visiting Fulbright scholars in Kutching, 8/5/99.

[8] "In Search of the 'Asian Way': Cultural Nationalism in Singapore and Malaysia," Commonwealth and Comparative Politics, Vol. 36, No.3, November, 1998, p.70.

[9] John Funston, "Malaysia: A Fateful September", Southeast Asian Affairs, 1999, Singapore, Institute of Southeast Asian Studies, 1999, p.183.

[10] Asian Wall Street Journal, May 5 , 1999, p.10.
For an alternative observation, see Halim Salleh, "Development and the

Politics of Social stability in Malaysia," Southeast Asian Affairs, 1999, Singapore, Institute of Southeast Asian Studies, 1999, pp. 185-203. Professor Salleh holds out no great hope in the near future for the triumph of the liberal wing of Malaysian society. He points out that the middle class, possessing hegemonic tendencies and pacified by a healthy consumer-oriented economy; the reliance of bureaucrats, businessmen and other professionals on government patronage; weak labor organizations and NGOs subject to powerful government regulations; and a weak media establishment all militate towards continued control by the current political order. Even the Internet, which is currently free, Salleh argues, is presently confined to the passive middle class.

[11] Dr. Larry Siebert. Oral presentation made to a delegation of visiting Fulbright scholars in Penang, August 2, 1999.

[12] New Straits Times August 2, 1999 p.1.

[13] Fred R. von der Mehden, "Malaysia and Indonesia" in The Politics of Islamic Revivalism, ed. Shireen T. Hunter, (Indianapolis: Indiana University Press, 1989), p.258.

[14] South China Morning Post, (Internet Version) November 11, 1999

[15] "Islamic Resurgence in Malaysia and Indonesia" in Martin E. Marty & R. Scott Appleby, eds., Fundamentalisms Observed, (Chicago: University of Chicago Press, 1991) p. 709

[16] Rahim, p.69

[17] Nash, p.695

[18] Ibid., p. 731

[19] Rahim, p. 69

[20] Nash, p. 703

[21] Dr. Toh Kin Woon, Penang State Minister of Education. Oral presentation made to a delegation of visiting Fulbright scholars in Georgetown, Penang, July 31, 1999

[22] Nash, p. 710

[23] Von der Mehden, p. 259

[24] Ibid., p. 250

[25] Ibid., pp. 255-57

[26] Nash, p. 713

[27] von der Mehden, p. 248

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[28] Ian Stuart, "Opposition of Odd Partners", South China Morning Post, November 11, 1999

[29] von der Mehden, p.258

[30] Nash, p.714

[31] Dr. Rahmah Bujang, Director, Cultural Center, Universiti Malaya. Oral presentation made to a delegation of visiting Fulbright scholars in Kuala Lumpur, July 23, 1999

[32] The Islamic party of Malaysia, "a Brief Introduction" (Internet home page)

[33] Rahim, p.69

[34] Funston, p. 168

[35] Straits Times (Internet edition) November 4, 1999

[36] Funston. p. 169

[37] Rahim, p. 68

[38] In this connection, a frequently quoted statement by a Malaysian official is pertinent here. Observed the official, "the younger generation of *abangan* (nominal Muslims) are becoming *santri* (devout Muslims). Quoted in Nash, p.695

[39] von der Mehden, p.257

[40] Matthew Chance, "Islam's grip tightens as Malaysia's boom ends." Broadcast on BIC News, Sept. 22, 1997

[41] Ibid.

[42] Nash, p.693

[43] von der Mehden, p.257

[44] South China Morning Post, (Internet edition), November 11, 1999

[45] Rahim, p. 69

[46] Chance

[47] Thakurdas Jethwani, Oral presentation made to a delegation of visiting Fulbright scholars in Kuala Lumpur, July 6, 1999

[48] "Sons of the Soil" is a title of honor given to Malays by the Mahathir government

[49] Dr. Mahathir Mohamad, Working Paper presented by the Prime Minister at

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the Inaugural Meeting of the Malaysian Business Council, Kuala Lumpur, February 28, 1991

[50] Unlocking the Full Potential of the Information Age.

[51] Dr. Norsaidatul Akmar Mazelan.

[52] Salleh, p. 187

53 Ibid.

[54] Dr. Toh Kin Woon. Oral presentation

[55] Nash p.700

56 Interview with four journalists from The Star, Kuala Lumpur, July 24, 1999

These young journalists seemed to be a metaphor for Malaysia's world view. They evidenced in their comments a certain degree of hostility toward the United States, yet they seemed to embrace much of what was being generated by America - from the clothes they wore to the language they used. To be fair, they explained this apparent tension by arguing that modernization is no longer American or even Western, that, instead, it is international and Asian. And yet, at the same time, they were selective in their dispensation of credit for modernization, seeming to hold the United States largely responsible for the negative aspects of the new global world order.

[57] The Straits Times (interactive), Nov. 11, 1999

[58] Thakurdas Jethwani, Oral presentation

59 Dr. K. S. Nathan, Professor of International Relations, Universiti Malaya. Oral presentation made to a delegation of visiting Fulbright scholars in Kuala Lumpur, July 21, 1999

[60] Asia Today, (online) Fri. Nov. 5, "Mahathir acknowledges Anwar is threat to ruling Party"

[61] Funston, p. 173

[62] Ian Stuart, South China Morning Post, "Parties Seek Votes on Net, in Mosques" Nov. 11, 1999

63 Funston, p. 173

[64] BBC News Online Network, Nov. 12. "Malaysia's Electoral Showdown"

65 Nash, p. 711

[66] Asiaweek, (online), October 22, 1999

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[67] Asian Wall Street Journal,(Online), May 5 , 1999

These are some of the factors that led the New York based Committee to Protect Journalists in 1999 to put Mahathir on its world-wide list of the top ten enemies of the press. (Ibid.)

[68] Funston, p. 176

[69] New Straits Times, August 13, 1999

[70] New Straits Times, August 3, 1999, p.1

71 Ibid.

[72] New Straits Times, April 8, 1999, p.13

[73] Mustapa Mohamad, Second Minister of Finance. Oral presentation

74 K.L.. Nathan. Oral presentation

[75] Zubaidah, p. 56

[76] Ibid. p. 59

[77] Ibid., p. 59

On the East Asia Economic Caucus ,which is a nucleus of a common market and which the United States. has criticized for threatening to be too closed to the outside world, Mahathir has argued the organization is a good way to settle common problems. "Europeans", he argues, have the European Union and North America has the North American Free Trade Agreement. We accept them. Why can't they accept the East Asia Economic Caucus.?" he asked. He urged Japan to join EAEC and not to listen to suggestions that the organization is potentially a threat to other countries (New Straits Times, April 8, 1999, p.13).

[78] New Straits Times, April 8, 1999, p.13

[79] Ibid.

[80] K.L.. Nathan. Oral presentation.

[81] New Straits Times, April 8, 1999, p.13

[82] Zubaidah, p. 64

[83] New Straits Times, August 3, 1999

[84] Boyce, Testimony

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[85] Mr. Ted Ling, Political Officer, Political Section, U.S. Embassy, Kuala Lumpur. Oral presentation made to a delegation of visiting Fulbright scholars in Kuala Lumpur, July 21, 1999.

It is, of course, also true that, as one United States diplomat pointed out, while the U.S.. has cooperative relations on several levels with Malaysia, these statements from Malaysian leaders are damaging, and that sometimes the United States strikes back as illustrated in the incident surrounding Vice President Gore's visit to Kuala Lumpur in (Ibid.).

[86] K.L.. Nathan. Oral presentation.

[87] Boyce, Testimony.

[88] Star, (Internet) September 10, 1999

[89] The Economist, "Mahathir, Closet Westerner," June 26, 1999, p. 42+

6

COLONIALISM, RACIAL DIVERSITY AND INCOME INEQUALITIES IN MALAYSIA

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COLONIALISM, RACIAL DIVERSITY AND INCOME INEQUALITIES IN MALAYSIA

A FULBRIGHT PROJECT REPORT

BY

BAHER GHOSHEH
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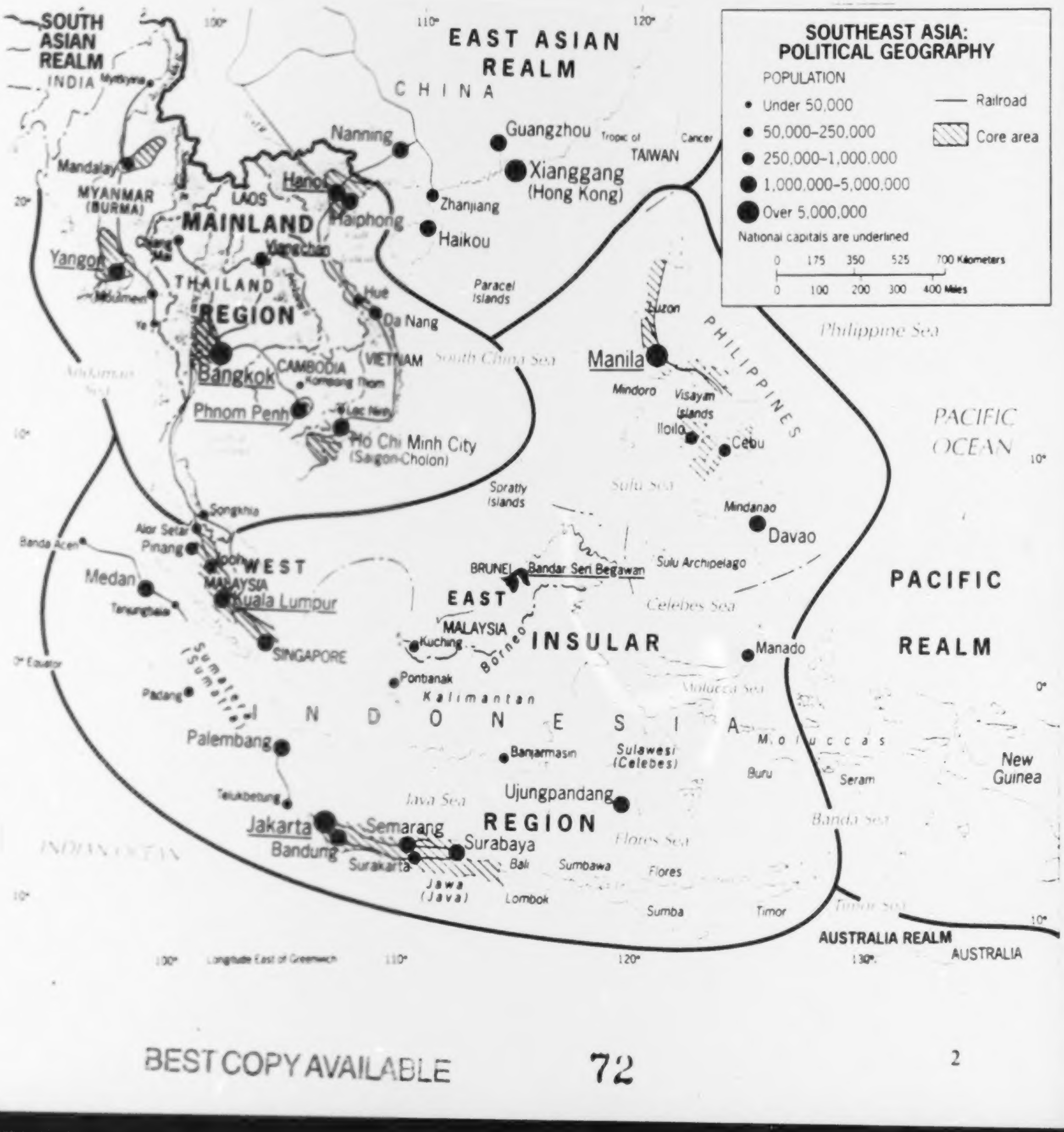
HISTORICAL OVERVIEW

Location:

Malaysia is situated between 1 and 5 degrees North of the Equator in the Southeast Asia region. Malaysia's location, sandwiched between Asia's two giants China in the north and India in the South, and the favorable monsoon winds have made it a favorable destination for traders and migrants over the years.

Map 1
Malaysia Geo-Strategic Location in SE Asia


SOUTHEAST ASIA: POLITICAL GEOGRAPHY
POPULATION
● Under 50,000
● 50,000–250,000
● 250,000–1,000,000
● 1,000,000–5,000,000
● Over 5,000,000
National capitals are underlined
— Railroad
▨ Core area
0 175 350 525 700 Kilometers
0 100 200 300 400 Miles
SOUTH ASIAN REALM
INDIA
EAST ASIAN REALM
CHINA
Nanning
Guangzhou
Xianggang (Hong Kong)
Tropic of Cancer
TAIWAN
Zhanjiang
Haikou
Mandalay
MYANMAR (BURMA)
LAOS
Hanoi
Haiphong
MAINLAND
Yangon
Vientiane
THAILAND
REGION
Hue
Da Nang
Bangkok
CAMBODIA
VIETNAM
Phnom Penh
Ho Chi Minh City (Saigon-Cholon)
Paracel Islands
South China Sea
Andaman Sea
Spratly Islands
Luzon
PHILIPPINES
Manila
Mindoro
Visayan Islands
Iloilo
Cebu
Philippine Sea
PACIFIC OCEAN
Sulu Sea
Mindanao
Davao
Songkhla
Alor Setar
Pinang
Banda Aceh
Medan
WEST MALAYSIA
Kuala Lumpur
SINGAPORE
BRUNEI
Bandar Seri Begawan
Sulu Archipelago
EAST MALAYSIA
Kuching
Borneo
INSULAR
Celebes Sea
Manado
PACIFIC REALM
Sumatera (Sumatra)
Padang
Pontianak
Kalimantan
INDONESIA
Molucca Sea
Moluccas
Palembang
Banjarmasin
Sulawesi (Celebes)
Buru
Seram
New Guinea
Telukbetung
Java Sea
Ujungpandang
REGION
Banda Sea
Jakarta
Semarang
Surabaya
Bandung
Surakarta
Flores Sea
INDIAN OCEAN
Bali
Sumbawa
Flores
Jawa (Java)
Lombok
Sumba
Timor
Timor Sea
AUSTRALIA REALM
AUSTRALIA
Longitude East of Greenwich
100°
110°
120°
130°
20°
10°
0° Equator
10°

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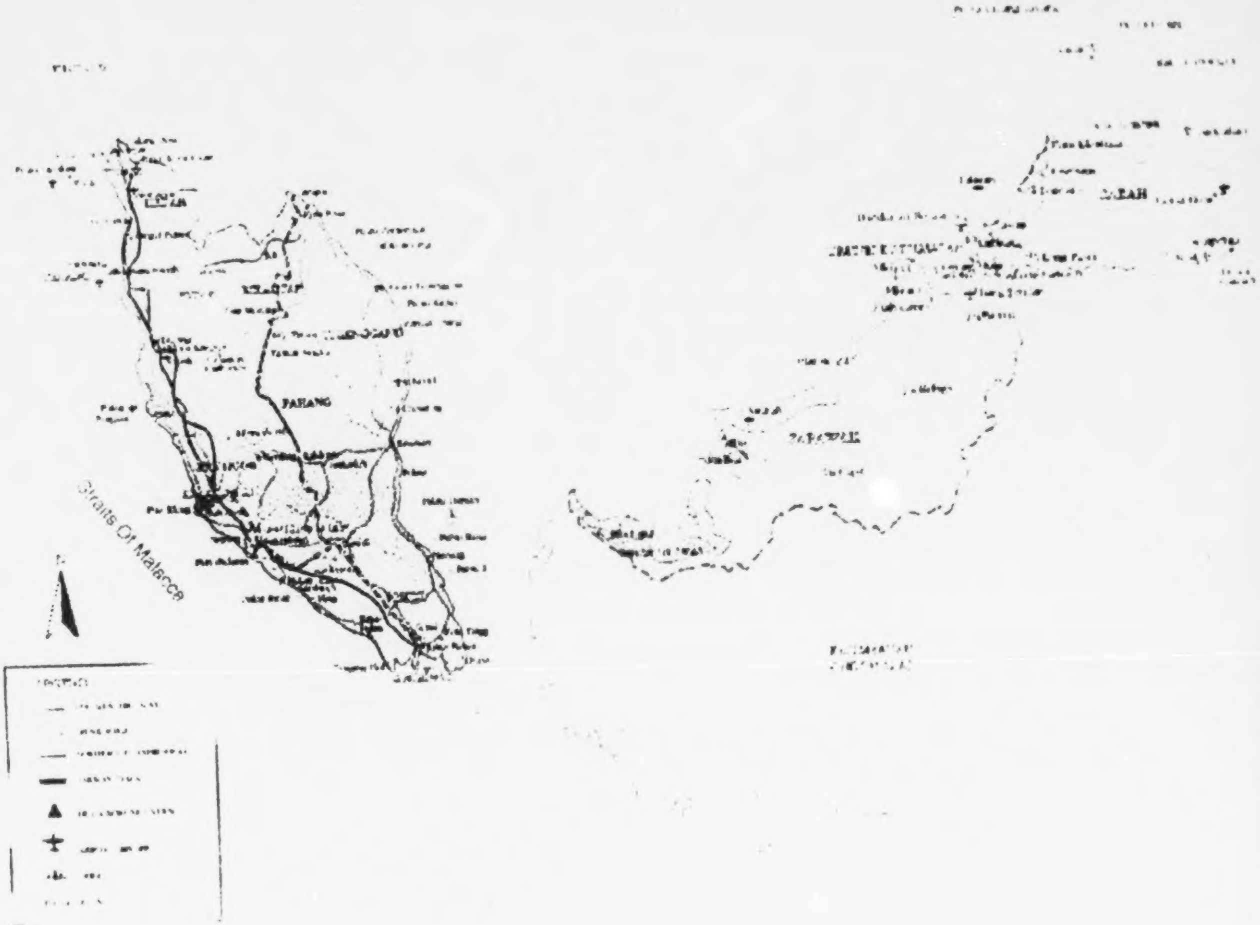
Migrants, Traders and Invaders:

About 10,000 years ago, the first wave of Chinese southward migration brought what came to be known as the Proto-Malays (Orang Asli—the original people) to Malaysia. A second wave of migration, 4000 years ago, brought more Chinese to the country. Indian, Arab and European traders flocked to Malaysia to capitalize on her resources and trade with neighboring regions. Malaysia's protected harbors; diverse resources, favorable monsoons and hospitable people attracted waves of invaders, migrants and traders in the modern era.

Contemporary Malaysia has, consequently, been shaped by a variety of influences brought about by the Chinese, Indian, Arab, Portuguese, Dutch and British newcomers. The Indians and Chinese brought Hinduism and Buddhism to Malaysia. Later on, the Arabs and Islamized Indians spread Islam in Malaysia. Most recently, the Portuguese and the British brought Christianity and Western influence into Malay lands.
British colonialism (1887-1957) is credited with the emergence of the modern Malaysian State with its current boundaries. The British took control of four Malay Sultanates in the late 19th Century after having purchased the island of Singapore from the Sultan of Johor. A British adventurer gained control of vast territories in the island of Borneo as a reward for helping the Sultan of Brunei put down a rebellion. The British, while competing with the Dutch in Southeast Asia, managed to control all the territories of what is called Malaysia today.

The British established three Straits' colonies; Singapore, Malacca and Penang on the Malacca Straits, to promote trade in South East Asia and have control over this geo-strategic waterway. The rest of Peninsular Malaysia remained under the control of the Malay Sultans. The current state of Sarawak and Sabah on the island of Borneo, with a land area larger than all of Peninsular Malaysia, were politically separate, demographically different and culturally distinct from Mainland Malaysia.

Malaysia achieved independence peacefully in 1957. At the time, Singapore remained a British Crown colony. The Malaysians, having formed a Unity Government comprising the United Malay National Organization, the Malay Chinese Association and the Indian Malaysian Congress; asked the British to relinquish their adjacent colonies to the newly independent multi-racial Malaysia. The Malaysians also hoped to incorporate the Sultanate of Brunei into an expanded federated Malaysia.
Surprisingly, the British agreed. The addition of Sarawak and Sabah dramatically increased the racial/ethnic diversity of the new state. Singapore, with a dominant Chinese majority, joined Malaysia for a brief period then separated to form an independent and vibrant city-state. The Sultan of Brunei opted to remain out of the union. These political decisions altered the demographic composition of the newly independent state. The British can claim much of the credit or shoulder much of the blame for the country's tremendous racial and ethnic diversity.


Straits Of Malacca
PAHANG
SARAWAK
SABAH

The addition of Sarawak and Sabah to the newly independent state more than doubled the size of the country and markedly increased the diversity of Malaysia's population.

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BRITISH COLONIALISM AND IMMIGRATION:

British colonialism left an indelible mark on Malaysia's economy. Initially attracted to Malaysia by her geo-strategic location, the British, soon thereafter, sought to capitalize on the rich tin deposits found on the Malay Peninsula. Later on, the British cashed in on Malaysia's arable soil and favorable climatic conditions by establishing natural rubber as a most profitable cash crop.

While the British recognized the special rights of the indigenous Malay population, they imported foreign labor to cash in on Malaysia's tin and rubber industries. Large numbers of Chinese were allowed to immigrate into Malaysia to work in the tin mines while Indians were brought in to meet the rising demand for labor in the rubber plantations. British colonial policy kept the "Malays in their traditional society while the country developed" (Mean 1972:36).

British colonial policies had major political, economic, demographic and social consequences in Malaysia:

> ***First***: By importing labor, the British radically changed the racial composition of Malaysia's population.
>
> ***Second:*** The colonial administration established a clear racially based regional and sectoral division of labor. Each ethno-racial group dominated specific sectors of the economy and lived in racially pure enclaves. The Chinese lived in urban centers and dominated the mining industry and entrepreneurial enterprise. The Malays were identified with agriculture and primary activities but enjoyed political supremacy. The Indians were employed primarily as cheap laborers in the rubber plantations
>
> Third: The British had a vested interest in preserving Malay control of government and politics. However, by gearing Malay education towards agriculture and denying them access to professional training (offered only in English and not available in Malay), the British government effectively excluded the Malays from certain economic activities and undermined their advancement.

British policies resulted in racially based economic inequities, racial segregation and set the stage for racial tensions and the race riots to follow.

Population Composition** in Malaysia

Racial Group/ Year	Malay	Chinese	Indians	Others
1937	34	35	12	19
1947	37	31	11	21
1960	45	30	10	15
1970 estimate	55	27	9	9
1999 estimate	60	27	9	4

**** Demographic data may not be reliable and estimates may reflect government efforts to justify socio-economic policies**

After independence, strict immigration policies limiting Chinese and Indian immigration while allowing Indonesian Malays to immigrate permanently or temporarily have, yet again, altered the racial composition of the population. It is estimated that about one million Indonesians live and work in Malaysia. Other important factors that could help explain the dramatic increase in the Malay share of population are; variable fertility rates between racial groups with the Malay Muslims suspected of having higher birth rates and larger families; and the inclusion of many groups, that used to be counted in the "others" category in the Malay category. The Malaysian government prefer to use the designation of Bumiputra (sons of the soil) to include all the native peoples of Malaysia.

RACE AND ECONOMIC DEVELOPMENT AFTER INDEPENDCE

The Early Years (1957-1970):

Upon gaining independence, Malaysia -like other newly independent countries—sought rapid growth and industrialization. This *Laissez Faire* economic policy was rooted in export-led growth that focused on the tin and rubber export sectors. Malaysia, like most other less developed countries, pursued rapid growth, which benefited the urban economy and largely ignored the agricultural rural sectors. Given the polyethnic nature of Malaysia's economy and the significant income inequalities, which existed at the time of independence, Malaysia's economic policies of the late 1950s and 1960s resulted in widening the income and wealth gap between the Malay and Chinese communities.
The mean income of the Malays in 1967 stood at 134 RM while the mean for the Chinese was 288 RM. By 1970, the mean income for the Malay rose to 170 RM compared to 370 RM for the Chinese. Malay/Chinese income ratio actually decreased in the early years as Chinese income rose at a faster rate than Malay income. The ratio worsened from 47% to

46% in the period. The Malay majority's hopes for reaping the benefits of development were dashed. Inequities increased rather than decreased while the Malays dominated the government and politics. The non-Malays resented the Malay political primacy and government efforts to raise the standard of living of the Malay majority. The country was polarized along ethno-racial lines; the Malays demanding their "rightful" share of the economic pie while the non-Malays, especially the Chinese, resented the erosion of their economic position due to policies favoring the Malays. The stage was set for the race riots of 1969. The mutual resentment and discontent boiled over in vicious riots in May 1969. The riots forced the government to change economic policies and take serious measures to address the issues of poverty, income inequalities and sectoral imbalance.

THE NEW ECONOMIC POLICY (1970-Present):

Malaysia, some twenty five years before South Africa, pursued a dual policy of improving the socio-economic standing of the native majority while protecting the rights of the minority whose capital, entrepreneurial skills and skilled labor are essential for the development and economic well being of the whole country. In 1971, the Malaysian government announced a dramatic shift in economic direction with the adoption of the New Economic Policy (NEP).

The NEP's main objectives were promoting national unity and addressing the economic inequalities created by the pluralistic colonial economy. This was to be achieved by:

> **First:** Eradicating poverty by raising income levels and creating jobs.
>
> **Second:** Restructuring society to end the poly-ethnic economic regime (the identification of race with certain economic sectors/functions). The policy also aimed to end the geographic segregation, which resulted from the race-based division of labor.

The eradication of poverty strategy included various elements. The provision of subsidies for the poor to improve their quality of life. This was to be accomplished through the provision of affordable public housing, subsidized public utilities, government-provided affordable health and social services. Another important element of the program was the provision of training opportunities for the poor and enhancing their access to education so that the poor could move into higher paying skilled jobs. In the area of agriculture, the government was to provide land, irrigation water, improved seeds, training and technical assistance and improved access to credit and financial services. The modernization of the agricultural sector would substantially increase productivity and thus lift the farmers out of poverty.

The government had envisioned that the poverty eradication program, combined with rapid overall economic growth, would result in raising the "Bumiputra" share of the national wealth without alienating the immigrant population or severely undermining national unity. It is crucial to understand that the New Economic Policy was directed at the peninsular population with the Malays being its primary beneficiary group. The other Bumiputra groups (Malays and some 65 other native groups) in Sarawak and Sabah were not accounted for in the original NEP program. Intra-race inequalities were not a priority either. Addressing the economic grievances of the Peninsular Malay was the primary objective of the "Positive Discrimination" agenda of the NEP.

Poverty and Race in Peninsular Malaysia

Year	**1976**	**1976**	**1984**	**1984**	**1987**	**1987**
Racial Group	**# of Households in poverty**	**% of households in poverty**	**# of Houses in poverty**	**% of households in poverty**	**# of Houses in poverty**	**% of households in poverty**
Malay	519,400	75.5%	389,000	81.0%	393,500	81.7
Chinese	109,400	15.9	66,000	13.8	61,700	12.8
Indians	53,800	7.8	25,000	5.2	26,700	5.5

(Reproduced and modified from Hashim's 1997, p 53)

The table above clearly demonstrates that while both the total number of Malaysians living in poverty and the share of population living in poverty have declined substantially in the 1970s and 1980s; the Malay continued to account for a disproportionate share of the poor.

Our limited interaction with various Malay, Chinese, Indian and other Malaysian intellectuals and commoners led us to believe that there is widespread acceptance, if not support, of the Affirmative Action policies of the government. Even the Chinese and Indian communities seem to accept the notion that the Bumiputra must feel secure in their land and are entitled to "positive discrimination" policies that would help level the playing field.

The NEP seemed to have achieved both of its main objectives. Today's Malaysia is a more stable country with seemingly harmonious race relations. Racial enclaves are a thing of the past and the pluralistic economy is giving way to a modern inter-racial labor force as all races have access to economic opportunities. The Malays are no longer the economic underclass and they do not feel like third-class citizens in their own homeland. Through "Positive Discrimination" policies, access to educational opportunities for the Malay community has improved significantly. The Malays accounted for only 30 percent of University Students in the 1960s, their share has jumped to 60 percent in the 1990s; a number that corresponds to their relative share of general population. Perhaps the most revealing and supportive fact of the program's success is the overall decline in poverty. Overall poverty rates have declined from 40 percent in the 1960s to about 13 percent in the late 1990s (Thangarelu 1999).

Peninsular Malaysia's Poverty by Racial Grouping

Year/ Racial Group	1976 % of Group living in Poverty	1984 % of Group living in Poverty	1987 % of Group living in Poverty
Malay	46.4	25.8	23.8
Chinese	17.4	7.8	7.1
Indians	27.3	10.1	9.7

(Data tabulated from Hashim's 1977, Table 2.8)

Meanwhile, income for all groups has increased substantially and all races experienced a marked improvement in their standard of living. Malay income, as a ratio of Chinese income, increased from 45% in 1973 to 47% in 1979. The improvement continued in the 1980s as Malay income rose to 57% of Chinese income in 1984 and to 61% in 1987.

Mean Income for Selected Years

(In Malaysian Rinngets)

Year/ Racial group	1970	1973	1976	1979	1984	1987
Malay	172	242	345	513	852	868
Chinese	394	534	787	1094	1502	1430
Indians	304	408	538	776	1094	1089

(Reproduced from Hashim 1997)

Even the alarming disparities between urban Malaysians and Rural Malaysians *have narrowed over the same period*. Rural income as a percentage of urban income rose from a mere 47% in 1970 to 52% in 1979 and to 58% in 1987.

Disparities between Urban and Rural Malaysians

Mean Income for Selected Years (In Malaysian Rinngets)

Year/	1970	1973	1976	1979	1984	1987
Urban	**428**	**570**	**830**	**1121**	**1541**	**1467**
Rural	**200**	**269**	**392**	**590**	**824**	**853**

(Reproduced from Hashim 1997, page 57)

The Politics of Accommodation seems to have succeeded in addressing the racial inequalities and the de facto segregation that existed in Malaysia. Malaysia may yet serve as an example for other newly independent countries that seek to maintain stability while addressing the serious socio-economic problems perpetuated by their colonial legacy.

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7

WEST MEETS EAST IN MALAYSIA AND SINGAPORE

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"West Meets East in Malaysia and Singapore"

June 5-August 16, 1999

Fulbright-Hays Seminar Abroad Program

By Kathy A. Megyeri
Sherwood High School

There is always a danger in drawing conclusions and advocating a point of view after a six-week visit to any country with vast regional differences, but I feel it is necessary to reflect on my study of education issues in Malaysia and Singapore, not only to share my concern for this issue but to help others who are interested in this field to realize that both America and Southeast Asia are seeking ways to improve their educational systems. All too often, U.S. educators believe Southeast Asia has found the solutions to problems in education, but the truth is, we have common concerns and similar dilemmas. I sensed such passion and caring in the people I encountered during my summer abroad that I am even more aware of the need for further discussion on the part of Western and Eastern educators as they search for solutions to today's education issues and become more globalized.

Basically, the Malaysian education system consists of primary school and five years of secondary school, which is almost cost-free to residents of the country. The Malaysian government spends 22% of the national budget on education, and university education is subsidized almost to 90% (l). In addition to this phenomenal support, education issues are regularly and extensively covered in the country's major newspaper, the NEW STRAITS TIMES. Although I had limited access and time to interview "experts" in education, I found in Malaysia that the teaching profession is a respected one. Like the US, (IT or informational technology) is rapidly being introduced to most classrooms in an attempt to make students competitive in the global marketplace. Because of this intense interest in and support of education in Malaysia and because the topic promises to be the number one campaign issue in America during the coming election, I wish to juxtapose both the similarities and differences I found in the education programs of the two countries. I hope that this paper will encourage further visits between the two nations as educators discuss these vital issues. Following my very subjective observations, I cite examples from the newspapers I read while in the country to concretely prove that our concerns transcend borders for each of the enumerated issues was being addressed in the US media as well during the summer of 1999.

I owe special thanks to Wilson Henry, journalist for the Sunday Mail and education reporter of the New Straits Times for spending so much time with me reviewing my observations and checking for accuracy. He, too, realizes that these issues are important to educators from both countries as we attempt to improve classroom instruction.

I would like to dedicate this paper to those at MACEE (Malaysian American Commission on Educational Exchange) who made my summer such a beneficial learning experience: Executive Director Andrew Kramer; Program Manager Kala Kovan and her staff; Hyacinth Gaudart, Head of the Co-curriculum Section, Education Dept., Universiti Malaya; and also to the Minister of Education in Penang, His Excellency Dr. Toh Kim Woon whose insight and vision of education in the 21st century is truly to be admired and one that should be emulated by every US candidate in our nation's upcoming elections.

(1) Hashim, Harum, "Provide Four Years of College Education," THE SUN, 7/22/99, p. A2.

Similarities

Teachers

1. In a country that is spending 1.2 billion on IT (Informational Technology), a shortage of teachers exists particularly in that field, as it does in the US. "Since Singapore has a population of only 3.5 million people, one can see that there is a definite need for international teachers," according to the University of Singapore's Assistant Director Mrs. Elice Lim, Office of University Relations (4/8/99). Moreover, Malaysia actively recruits teachers from abroad for short-term as well as three-year contracts to teach in such fields of shortages; i.e. engineering, physics, calculus, IT, etc.

2. Teachers belong to unions. In Malaysia, the National Union of The Teaching Profession falls under the jurisdiction of the Ministry of Education. It charges teachers 5RM ($1.36) a month to belong, provides death benefits, awards scholarships for members' children, offers insurance policies, and employs an ombudsman. There are 280,000 teachers in Malaysia and 16 separate unions that fall under this NUTP umbrella organization.

3. The number one reason teachers choose the profession is the available vacation time. The other reasons are less lengthy work days and the proximity

to school for shorter commuting time. Like the US, a widely held perception exists that teachers teach for lack of something better to do.

4. Incentives are being offered to older teachers to retire. These older teachers advise younger members about the pitfalls of the profession and serve as their mentors, although they are not paid as are some teacher mentors in the US. Khadijah Tifla, a student in the Master's Program, said her parents, both teachers, told her not to stay in the profession, but to get an MA and do something else. They both retired at 55 years of age, the compulsory retirement age for Malaysian civil servants. Tifla told me about 30 of her classmates who went to the UK to get their English degrees, and when they returned, 15 left the profession immediately. (Interview on 7/20/99)

5.In my host's school, only one male taught in the English Department of 12; and out of 100 faculty members, there were only two males who were both aspiring to become administrators. (Interview on 7/24/99)

6. Overwhelmingly, teachers are female (80-90% as compared to 73% in the US). Grants are offered for professional growth by foundations; Ford, Carnegie, and Fulbright are examples, but in Malaysia, participants are openly selected on the basis of ethnicity whereas in the US, the selection process is often completed in secrecy with hidden criteria. These grant programs work because the "Malaysians then become more sympathetic to the US

government," according to Dr. Cheah Oi Ping, Associate Professor, Faculty of Arts and Social Sciences at the Universiti of Malaya (7/19/99).

7. Teachers often reward their students with sweets, pencils or small gifts for good behavior or improved test results.

8.The input of teachers is seldom sought and often ignored in policymaking.

9.The respect accorded to teachers is declining as pupils know more about IT (Information Technology) than their teachers. Consequently, there is a need to retrain teachers to make them more computer literate.

10. Very little dialogue and cooperation exists between college and secondary teachers.

11.Teachers' salaries increase based on their degrees and their seniority, but pay is generally low; for a beginning teacher with a four-year degree, it's 1,314 RM a month or the equivalent of $369 with small increases for each year of teaching. After many years, it could increase to 3,000 RM (OR $815), and after 12 years, teachers may be considered for a promotion. After earning the two-year certificate, as do most elementary school teachers, the salary is 915RM (or $245) a month, and eventually with a Master's degree, salaries increase to 4,000RM (or $1087) a month. Most desire to take their advanced training in the U.K. because 19 U.K. schools have "twinning" programs. In one instance, there were 6,000 applicants for such an advanced training program, but only 160 were awarded it.

12. Increased demands continue to be made on teachers' time (such as patrolling the halls, returning parents' calls and e-mails, etc.)

13. Teachers must cope with different ability levels and ethnic groups in the same class.

14. Teachers are honored by a National Teacher Day each May, but the extent to which it is celebrated differs. In Malaysia, teachers are honored with gifts and festivities, and it is a non-teaching day of programs covered by the media. In spite of the yearly directive given to parents not to buy presents for the teachers, they do, and some educators get many gifts, some of which are quite valuable.

15. Teachers' complaints are similar to those of US teachers. They say they could earn 50% more if they worked elsewhere; they don't enjoy their jobs anymore because of the large size classes, poor pay, and increasing difficulties with students and parents. Teacher Visha (last name withheld) said, "I would rather go to school than teach school because the days are long, and it's an exhausting job." A math teacher in a Tamil School told me he wants to leave and sell insurance, go into business or join the private sector. (Interview on 7/24/99)

16. Teachers must contend with some of the same discipline problems US teachers deal with--truancy, fighting, tardiness, students watching too much TV

or playing video games and not completing their homework--and the same efforts are made to enlist parental support: call home, send letters, refer problems to the administration, write contracts with the students, and refer them for detention or expulsion. In one case, I was told that the teacher wanted the student to wear socks instead of going barefoot in his shoes. The parent became so angered that he opened the classroom door and threw socks in the room. In another instance, a student was reprimanded for unclean fingernails. In a third instance, the teacher cut off a student's bell-bottomed trousers, which are not allowed in school, and the Sikh father returned with two friends to beat up the teacher who hid in the principal's office to escape. In yet another instance, Cynthia Nicolaus, a St. Thomas Mission School teacher in Kuching, which is an all-boys' middle school, had her newly repainted car scratched. She thinks it happened because she was particularly hard on a slower class of Malays. She admits she gets nervous whenever they arrive in class because of their misbehavior and low skills, so she often plays games with them. Her top classes are a mixture of Chinese, Malays and Indians. Last year, she says, there were so many fights between the Malay boys and the Chinese boys at the school that the parents and the police were called, and the instigator was transferred to another school. She also had a student who shoplifted at a local store, but the police would not prosecute, and so she called the parent, who came to get the boy from school to take him home. She was sure he was punished but was surprised the father showed little or no emotion about the incident. The boy was assigned community service to clean-up around the school. Teachers agreed that vandalism and property crimes have increased because of the country's recent recession. Following all suspensions, the student must return to school with his parents, as in the US.

Curriculum and Policy

17. Sex education programs are included in the curricula; however, the content varies. In Malaysia, the information is presented in a sterile way, and the emphasis is on human reproduction.
18. Selection of administrators is often made for political considerations. "Outsiders" are brought in for management reasons with little or no teacher input.
19. Community Service Programs are being initiated in the more affluent school; however, no mandate exists as it does in the State of Maryland in the US to complete 60 hours in order to graduate from secondary school.
20. There is an increased emphasis on raising science and math scores and on producing critical thinkers.

21. Environmental Awareness Clubs are being initiated (i.e., Maleka River clean-up). According to the Minister of Education in Penang, His Excellency Dr. Toh Kim Woon, some areas are overdeveloped so real environmental problems like erosion and pollution exist.

22. College Remedial Programs are being instituted to ensure success at the university level.

23. Debates continue on the best way to teach writing and composition skills.

24. Business/School Partnerships are growing, but unfortunately, they are usually short-term arrangements to enhance a company's public relations.

25. Schools are increasing their commitment to multi-culturalism. It is generally agreed that the most genuine multi-culturalism exists in Sarawak, but 80% of Malaysians don't even visit there. Country-wide, secondary schools are mixing more elements of various cultures, and more experimental theatrical performances can be found at the secondary level.

26. Drug education programs are becoming successful due to the involvement of doctors, reform or rehabilitation centers, and police.

27. There is an increased emphasis on parenting skills and raising students' self-esteem.

28. The results of school ranking and test performance scores are published in the local papers; schools are ranked according to test results.

29.Students are wait-listed for the best private schools. With 90% of the schools government supported and 10% private, one can imagine the competition to enter a private institution. According to Mrs. Lenie Cho, 1st Vice Principal of the Anglo-Chinese Independent Residential School in Singapore (7/12/99), "The top schools are single sex, church related, and contain the best teachers who are paid more than in government schools. In private schools, truancy is very serious and offenses like stealing, fighting, and vandalism are punished by caning behind closed doors by the headmaster."

Jeremy E. Abrahams, Group Product Manager of Glaxo Wellcome Malaysia Sdn. Bhd. admitted that he'd like his four-year-old daughter to go to Catholic or private school depending on its cost. (Interview on 7/5/99)

30. PTA groups play an important role, especially in good schools, but the emphasis is different than in the US. In Malaysia, males are most likely the PTA presidents. According to Mrs. Cho of the Anglo-Chinese School in Singapore (7/12/99), "The PTA serves more as a parents' support group because they meet once a month for planned activities. They also don't want a complaint group, so they squelch the rumors and gossip that may start."

31.Schools often become second homes for students, particularly after school hours and on Saturdays. Students in Dr. Fatimah Hashim's remedial summer camp for the improvement of English wanted the camp to be two-to-three weeks in duration instead of one. "They loved the contact with other students and the choral speaking activities," says Dr. Hashim. (Interview at the Sekolah Menengah Kelana Jaya, SS4, Jalan Bahagia, 47301 Petaling Jaya, Selangor, Malaysia, 7/22/99.)

32. Extra-curricular activities help increase a sense of school pride; i.e., the Bukit Bintang G. School in Kuala Lumpur and the Convent Bukitnanas Schools are noted for their fierce debating competition.

33. Socio-economic differences play a major role in a child's education, and tremendous education gaps still occur across racial lines and from urban to rural populations. The-upper class is active and wants to educate their youth abroad (in the UK or US). There is a long tradition of an Asian Scholars Program in Singapore. However, when Dr. Fatima Hashim hosted a tea for the parents of her remedial summer camp for the improvement of English for 8-14 year olds, only 14 parents attended. (Interview on 7/22/99)

34.Report cards contain the GPA (grade point average) of A, B, C, D and E marks, and parent conferences are used as a method of student evaluation.

35.Enrichment, magnet and "smart schools" are being established with particular emphasis on IT. The goal is for more students from rural and low income groups to obtain tertiary educations.

36.Parents must often choose between neighborhood government schools or private boarding schools where costs are much higher. Chinese schools are the most sought after.

37.At the secondary level, the differences between diverse cultures become more clearly defined.

38.A common complaint is that not enough English is spoken in ESOL classes and some students don't participate at all.

39. Administrators often inflate attendance reports to save teachers' positions within a school.

40.Currently, there's great emphasis placed on IT training but not on the basic instructional skills of reading, writing and arithmetic.

41.Reading programs proliferate, but reading scores are not improving because students would rather spend time on the computer and watching TV than reading. After "reading week initiatives," there's no follow-up.

42.Crime prevention programs are emphasized in the schools.

43.As the country's population ages, there is a shift in emphasis on support of education. Malaysia has the third fastest aging population in the world with an average six-year difference between men and women, according to Mrs. Constance Singam, past President of the Association of Women for Action and Research (7/13/99). Thus, in future years, the emphasis on educational concerns will no doubt shift to more discussion of aging issues.

44. Although British English is preferred, the curriculum in English classes emphasizes grammar, reading, and the writing of reports, narratives, creative writing, friendly and business letters, process writing, poetry, and the writing of instructions.

45. The counterpart of magnet schools in the US are "smart schools" in Malaysia designed for outstanding IT instruction and professional training in drama and theatre or another "specialty."

46. The curriculum is basically the same in private schools as in government schools, but there is much more homework assigned at private schools.

Students

47. Students observe basically the same daily rituals of singing the National Anthem, saying the pledge, raising the flag, and taking civics classes to promote citizenship

48. Free meals are provided for needy students based on income level and numbers of family members.

49. Non-immigrants often do not register for school.

50. Student input is ignored on teacher and course evaluations.

51. Students are not usually held back if they fail a year of school.

52. Income polarization is occurring in both countries. In Malaysia, the Malay students generally come from poor families, the Indians are in the middle, and the Chinese come from upper income families, according to Asma Abdullah, consultant and counselor of the Malaysian Institute of Management (Lecture on 4/6/99).

53. According to Mrs. Lenie Cho of the Independent Anglo-Chinese School, placement in the right primary schools often depends on these factors:

    a. Siblings who already attend the school.
    b. Parents who reside within the area.
    c. Parents who are alumni.
    d. Admission is approved through balloting or voting by others enrolled.
    e. Membership in the Methodist Church (or another religious denomination if it is a "mission" school.)

54. According to AWARE's Mrs. Constance Singam, "54% of all parents in dual-career families showed evidence of high work-family conflict, which no doubt impacts the children." According to the book, THE THREE PARADOXES--WORKING WOMEN IN SINGAPORE by Dr. Juan Lee, Dr. Kathleen Campbell, and Dr. Andrey Chia, 1999 (Association of Women

for Action and Research, Singapore, p. 168)," The majority of working mothers with primary education and below take care of their children themselves, compared to their counterparts with a university education (16%); 26% of university grads expressed a preference for hiring a maid. All groups revealed a preference for looking after their children themselves or seeking help from grandparents both within or outside the home. Among all children below 12 taken care of by child-care arrangements, 56% have mothers in blue-collar jobs (p. 172). The better educated mothers tended not to look after children themselves." Thus, child care is a similar issue for women in Malaysia as it is in the US, and, as in the US, the extended family structure is breaking down. Although children support their parents financially, the children move away. Nuclear families are disappearing, and families are breaking up at such a rate that the motto of today's youth might be one frequently heard, "He who runs alone runs the fastest."

55. Like the US, parents are more actively involved in school if their children are at the primary level. Interest wanes as the child gets older. On Parents' Day or Report Card Day at the elementary level, 60% attend the parent-teacher-student conferences.

56. Education reform projects are being touted and discussed, according to the Minister of Education in Penang, His Excellency, Dr. Toh Dim Woon. His goals are to:

a. continue to advocate tolerance of others. But here the issue of national identity is a problem for if the country were truly multi-cultural, Islam would not have to be legislated.

b. sensitize people to those with disabilities.

c. conserve clean water and provide ample school supplies

d. ensure intergenerational equity for all ethnic groups

e. continue further education initiatives as long as federal policy is not violated.

e. make sure students in grades 5-12 have IT exposure

g. promote the reading habit of "healthy materials" and build up the library system

h. promote science and mathematics. "By the time students get to the fourth year of secondary school, they have lost interest in science and math, and we want to reverse that trend by providing incentives like outings, field trips and experiential education."

i.establish a bureau of learning difficulties. "Those with physical difficulties are being given attention, but we now realize that autism, dyslexia, and learning problems exist, and we are fighting the stigma of dealing with such difficulties."

j. a PACE Program of continuing education is being set up. Educational talks are given every Sunday afternoon that can be attended by the public.

k. A coordinating committee is being established to increase the dialogue between institutions. “Pre-school educators need to be better trained; we need to entice more males into the profession, increase the pay of all teachers, and stop the drain of personnel into other opportunities. So many are leaving for the private sector that we have a 'brain drain.' I suspect teaching isn't even the first choice for most women. We also have to encourage one year of training beyond the BS degree before people become teachers.” (Lecture on 7/31/99)

Differences

Teachers

1.Teachers are under contract to the State of Malaysia. Those who teach at the elementary level have a two-year certificate, and when they complete four-years of higher education, they go on to teach at the secondary level. Teachers do not want to be sent to Sarawak as they find it too rural. If they break the State's renewable contract of five years' duration, they have to pay, so some leave the profession altogether.

> "In light of the teacher shortage in Sarawak and Sabah, the policy of being posted there will be continued in spite of the fact that some women teachers get married just before leaving to avoid being posted there. Nine growth centers in Sarawak are identified as potential Smart School sites to be equipped with modern facilities because there's no other way for Sarawak to move forward apart from developing its human resources."
>
> "Najib: Posting of Teachers to Sabah, Sarawak to Continue," New Straits Times, 8/11/99, p. 6

2. Discipline problems exist but are handled differently than in the US. In Malaysia, male students are caned for certain infractions, but only the principal has the authority to cane.
3. Awards are given to teachers. There are discounts and incentives earmarked for teachers, especially during National Teacher Day in May during which no classes are held, just programs and presentations honoring teachers.
4. Parents generally feel comfortable going to school to discuss grades and behavior with teachers who are still quite respected. Teachers say 50% of

parents are supportive and 50% are not. On Conference and Report Card Day, approximately 50% attend.

5. At retirement, teachers get a lump sum of 30,000 RM (or $8152) and one-half of their teaching salary each year.

6. Generally, English teachers at the secondary level “float” into classes and give lessons but they are not responsible for grades and do not have the paperwork that English teachers in the US must contend with.

Policy and Curricula

7. Extra-curricular activities take second seat to academics. There is no such thing in Malaysia as sports scholarships, but more institutions of higher learning are starting to evaluate extra-curricular activities as part of the "all around student” profile, according to Asma Abdullah of the Malaysian Institute.

8. Classroom decorum is obvious. Students address teachers as "Sir" or "Teacher" and slightly bow following the greeting. Students offer teachers help when carrying books.

9. Islamic and religious values are taught in schools although the moral education classes I witnessed consisted of defining words like "justice," "integrity," "honesty," and "virtue," and choosing the correct answer to scenario

situations that admittedly do not fit reality; i.e. "You have an uninvited guest appear. Where would he sleep?"

a. guest room b. mat on floor c. you give up your bed

("A" is the answer although few really do this because usually one is not available.")

(See article at end of paper called, "This Is How We do It," NEW ***STRAITS TIMES, 7/23/99, p. 3.)***

10. Approval of material is required before use in class, censorship is accepted, and teachers are not allowed to be actively involved in politics or to criticize State policy in their classes. Federal control of curriculum and education policies lies totally within the Ministry of Education

11. Twenty-two percent of the National Budget is spent on education including many overseas scholarship programs; i.e., 110,000 graduates from Australia and the same numbers from the U.K and the US. Many are also trained in Arabia. Universities belong to the government because it subsidizes 98% of their costs. According to the Finance Minister, Yang Berhormat, and Honorable Mustapa Mohamad, 1st Minister, Ministry of Entrepreneur Development, Kuala Lumpur, "There is a state of crises in higher education for universities must meet a market demand, the continued demand for quality, and government policies to be eligible for their financial support."

12. Standardized exams come from the UK, which is the guardian of standards and testing. Malaysia's placement series of tests are even administered at the primary level. To understand the impact of the relationship with the UK, 90% of university faculty in Malaysia have studied overseas, mainly in England.

13. The lecture method is most widely used in spite of lip service paid to cooperative learning and the fostering of creative thinking. However, there is an attempt to move away from evaluation by exam and place more emphasis on demonstrating critical thinking skills through creative project design. However, in the US, there is an increased emphasis currently being placed on testing.

14. Class size is greater than the US at the secondary level with 40-45 students in a class.

15. Education is not compulsory, but most (86%) attend, and most all students have at least 10 years of schooling. However, drop-out rates climb (but still remain at less than 5%) at the secondary level because of testing, and the government does not enforce mandatory attendance. There's the perception that all students come from the same background, and unfortunately, there's no accounting for individual differences, according to Asma Abdullah of the Institute.

16. Special permission is needed from the Ministry of Education to teach a course in English during the first six years of schooling because Bahasa Malaysia is the required instructional language during that time.

17. There is less parental involvement because of the tight governmental control of education policies. "Leave education to the schools" is most parents' attitude. "Most parents work and are too exhausted to care," said Hyacinth Gaudert, Head, Co-Curriculum Section of the Universiti of Malaya, "so generally parents do not attend school functions or extra-curricular events."

18. The best schools are Chinese or what used to be church-related or mission schools. Even though they are now considered "government schools," homework, longer school days, and better teachers are their benchmarks. Teachers there, however, admit to feeling more pressured because of parental demands so some leave for government school employment. Mission schools are slowly losing their identity, and thus, teaching has suffered a drop in stature.

19. The average coverage of education issues in the papers is much more extensive. (See attachments of sample lessons at the end of this paper.)

20. There are more language offerings at the elementary school level: Malay, English, and one's own language or dialect. In Singapore schools, students cope with a demanding curriculum and learn Chinese as well. Malay, however,

is the language of instruction at the public school level in grades 1-12, and English is the second language.

Students

21. Uniforms are required at all schools, even the poorest, to eliminate peer pressure for popular school wear.

22. No programs for special education or learning disabilities or for physically and mentally handicapped are offered, so one father is moving his family to Australia to obtain special services, and another professor left for the US to teach because his son had a learning disability. He complained that no accommodations are made for those considered "less than average." However, the country does have schools for the blind and deaf. (Interview with parent on 7/24/99)

23.There is more homework for students and more emphasis on choral speaking and singing than one would find in a US school.

24.Students buy their workbooks and textbooks for nine or ten subjects.

25. Parents' most frequent complaint of teachers is that there is too little homework, and children should be expected to complete research projects. Unlike the US, students say their real work begins when they are home after school completing assignments.

26. Within higher socio-economic groups, there is increased pressure to go abroad to a name school for at least a semester to a year for study. The students claim they then have more freedom, more choices of classes and more career enhancements; 18-20,000 students a year study in America. According to Asma Abdullah, students leave for these reasons, "Their parents can afford it, many more choices of courses can be found abroad, particularly in the US, and often, when the students do well in the US, they stay and tell others to come."

27. Malay children mature faster socially than intellectually," says Mrs. Asma Abdullah. "In the US, you teach them to be vocal and argumentative. Here, students don't distinguish themselves in class. They have the 'tall poppy syndrome,' where they feel a sense of helplessness and loss of control and prefer communal group projects. But when they are frustrated, they 'blow up!' Even the word 'amok' is from the Malay language. When they go abroad, they are surprised to learn that there's more than one interpretation to a piece of literature, or they are surprised when they are encouraged to express themselves. They ask, 'Do you really want us to think and apply the material to other fields of knowledge?'"

28. To ease overcrowding in 500 of the 10,000 total government schools, classes are held in two shifts: morning (7:30-1:30) or afternoons; 500 new schools are being built to keep up with growth.

29. Pupil awareness of current events that occur overseas is more extensive. The Finance Minister, Honorable Mustapa Mohamad, 1st Minister, Ministry of Finance and Minister, Ministry of Entrepreneur Development, Kuala Lumpur said, "The students know more about what's happening in the US than what's going on in Malaysia."

Examples of the above issues were found in the following publications:

No Teacher Input

Education policy makers do not value input from teachers and practitioners. In the US, it has long been the view that curriculum is set from the "top down"--that teachers, students, and parents have little say about what's being studied at what level, and that institutions like the Department of Education rarely if ever ask for input from the teachers.

In Malaysia, Education Minister Datuk Seri Najib Tun Razak said there is no need for a radical change in the country's curriculum but those who have opinions can submit their suggestions. This comment was prompted by a proposal by the National Union of Teaching Professionals that a special commission be set up to revamp the present educational system which has failed and is outdated. S. Siva Subramaniam, the NUTP Secretary General, said the commission should be headed by academicians from local universities and other non-governmental organizations. But the Minister of Education contended, 'We are looking at the curriculum which we always strive to improve."(2)

Not long after this article appeared, the List of Books Approved for Secondary School Students was published in the New Straits Times (7/23/99), p. 8.

List of novels, short stories and poems for secondary students released by Ministry

7/22/99 New Straits Times, p.1

Crusoe in Malaysian classrooms

By
Patvinder Singh

KUALA LUMPUR, Wed. — *Robinson Crusoe*, *Potato People*, *The Prisoner of Zenda*, *The Phantom of the Opera* and *Dr Jekyll and Mr Hyde* will be part of the literary diet for secondary students next year.

Poems like *If* by Rudyard Kipling, *The Road Not Taken* (Robert Frost), *Sonnet 18* (William Shakespeare) and a translation of *The Dead Crow* (A. Samad Said) will be on that menu as well.

The list of Bahasa Malaysia and English works that secondary school students have to read to inculcate the reading habit, was released by Education Minister Datuk Seri Najib Tun Razak today.

The programme would be implemented in Form One and Four in March next year, in Forms Two and Five in 2001 and in Form Three the following year.

The books will comprise novels, short stories and poems.

Among Bahasa Malaysia novels that will be compulsory are *Julia* by Abu Hassan Morad, *Di Hadapan Pulau* (A. Samad Said), *Merdeka! Merdeka!* (A. Rahman Hanafiah), *Timulak Kapal Perang* (Azmah Nordin) and *Aku Anak Timur* (Siti Aminah Yusuf).

Some Malay dramas listed are Noordin Hassan's *Jangan Bunuh Rama-rama*, *Serunai Malam* (Usman Awang) and *Jalan Sempit* (Amelia Hashim).

Among short stories listed by the Education Ministry for English classes are Somerset Maugham's *The Lotus Eater*, *The Pencil* (Ali Majod), *Of Bunga Telur and Bally Shoes* (Che Husna Azhari).

Najib said his Ministry was planning to evaluate students on their reading at the Sijil Pelajaran Malaysia level in the year 2001 and at the Penilaian Menengah Rendah level the following year.

He was speaking at a Press conference after his Ministry's weekly post-Cabinet meeting.

Najib was also asked about Prime Minister Datuk Seri Dr Mahathir Mohamad's statement that Bumiputera students were capable of achieving good results similar to other races but had not lived up to expectations, because they were easily distracted and did not concentrate on their studies.

Najib said although the students had achieved much, they had the potential to do better if they concentrated fully on acquiring knowledge.

He said the Prime Minister hoped that Bumiputera students would fully utilise the educational facilities the Government had prepared for them.

"This is so they could acquire a high level of general knowledge to show that they are capable of improving themselves. We want them to be internationally competitive," Najib said, adding that Bumiputera students should not just be average students.

He said both teachers and parents had a big role in placing emphasis on education as a way of life so as to bring about a change in the students' attitude to studies.

Asked if a special commission was needed to address the issue, he said it was not necessary but his Ministry welcomed suggestions.

On a report today that 464 mission schools in the country may cease to exist as State Governments were rejecting renewals of land leases and imposing exorbitant quit rents, Najib said he would meet school officials soon to hear their problems.

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p.8 7/12/99 NEW STRAITS TIMES

List of books approved for secondary school students

Below is the list of novels, short stories and poems approved by the Education Ministry for the literary diet of secondary school students.

Novel

Form 1: No novel just short stories and poetry.

Form 2: *Potato People* (Angela Wright)-unabridged, *Robinson Crusoe* (Daniel Defoe)-retold, *Phantom of the Opera* (Gaston Leroux)-retold, translation.

Form 3: *Walkabout* (Vance Marshall)- simplified, *The Prisoner of Zenda* (Anthony Hope Hawkins)-simplified, *Dr Jekyl and Mr Hyde* (R.L. Stevenson)-retold.

Form 4 and 5: *Jungle of Hope* (Keris Mas)-translation, unabridged, *The Return* (K.S. Maniam)-unabridged, *The Pearl* (John Steinbeck)- unabridged.

Short stories

Form 1: *The Pencil* (Ali Majod)-translation, *How Dalat Got Its Name* (Heidi Munan), *Of Bunga Telur* and *Bally Shoes* (Che Husna Azhari).

Form 2: No short stories and poetry only novel.

Form 3: No short stories and poetry only novel.

Form 4 and 5: *The Lotus Eater* (Somerset Maugham), *The Necklace* (Guy de Maupassant), *The Drover's Wife* (Henry Lawson), *The Sound Machine* (Roald Dahl), *Looking for a Rain God* (Bessie Head).

Poetry

Form 1: *Life's Brief Candle* (William Shakespeare), *The Dead Crow* (A. Samad Said)-translation, *The Lake Isle of Innisfree* (W.B. Yeats).

Form 2: No short stories and poetry only novel.

Form 3: No short stories and poetry only novel.

Form 4 and 5: *If* (Rudyard Kipling), *Sonnet 18* (William Shakespeare), *Si Tenggang's Homecoming* (Muhammad Salleh), *Monsoon History* (Shirley Lim), *The Road Not Taken* (Robert Frost), *There's Been a Death in the House Opposite* (Emily Dickinson).

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(2) "No Need for Radical Change in Present Educational System," New Straits Times, 7/21/99, p. 3.

Programs Initiated from the Top Down

Similar to our county's "Success for Every Student" and the national US education plan titled "Goals 2000," whereby new initiatives receive little student-teacher-parent-input prior to implementation, Malaysia is no different. Shocked at the National Literacy Survey finding in 1996 that the average Malaysian reads only two books a year, the Education Ministry devised the Nadi Ilmu Amalan Membaca or Nilam program for schools that will train students to "become a brigade of little soldiers who will infiltrate the enemy's army barrier (the uninformed non-readers) and convert them into loyal followers." This reading revolution is visualized as sweeping through schools, "majestic and unstoppable, destroying everyone who dares defy its force." It also attempts to "formulate a comprehensive framework to make reading more fun" and gives awards to students based on the numbers of books read, thus motivating them to read more. The awards will be recorded on the report cards, and students will receive certificates and testimonials. The program is to encourage students to help others read. The topmost level is for students who have successfully read 100 books and shared them with others through storytelling, book discussions and reading partnerships. The reality is that most schools have not even started the program and others are only beginning. Such delays threaten to "fade out" the program. The biggest hitch is said to be the economic downturn which made a national launch impossible. An appeal has not been submitted to increase the book allotment funds, which is based on the numbers of students. Currently, it is 2.50 RM ($ .68) per primary pupil and 5.99RM ($1.63) in secondary school. “The allocation should be doubled based on the current price of books. Some schools do not fully utilize the money, or they misuse their book grant money. The PTA should assist the program, but many parents aren't aware of its existence. The private sector should play a bigger role as ‘future generations will make or break’ any reading initiatives. Schools can even produce their own reading material by having the teachers select the best student written essays and compile them into a book. They can create scrapbooks on different topics and offer back issues of newspapers and magazines. Parents should also create a reading environment at home, buy books instead of toys and take the children to libraries or bookstores. In rural areas where this is not possible, it's the state unit's responsibility. Teachers should monitor cheating and forgery among students and adopt different techniques to ascertain if they've read the required books."

But various teachers comment:

Read storybooks? It's hard enough to get them to read their textbooks.

It's so easy to cheat. Students only read the summary and copy it. They don't have to read the book.

Two Kula Lumpur primary ***HEADMISTRESSES*** said, **"I don't even have enough teachers to go into classes and teach, so how can we run a complex program like Nilam?"**

"We haven't started the Nilam Progame because we don't have enough books or teachers. The resource teacher is always away on a course."(3)

(3) "Nurturing the Reading Habit," THE SUNDAY STAR, 8/8/99, P. 2-4.

FOSTERING READING PROGRAMS

All homes should have a library no matter how small to encourage family members to read. This year's National Reading Month was launched to encourage parents to set-up mini-libraries in their homes. Education Minister Seri Najib Tun Razak said, "We want reading to be a national passion among all Malaysians" because research shows that children at the age of two can already recognize the alphabet and can read if exposed to interesting material. Based on a 1996 survey, only 41% of Malaysian families have mini-libraries at home, and the home environment and family play a big role in developing a person's passion for reading. Then when a child begins school, reading will no longer be something strange. Many Malaysians are literate but not interested in reading. The survey showed that the literacy rate for Malaysians was 93%, and 87% did some form of reading, but the goal is 100% literacy. There has to be an attitude change towards developing reading and making it part of an everyday routine. People can seek counsel in setting up such home libraries from the National Library. There is no need for a large space or expensive books. Only a small corner containing cookbooks, photo albums, and instruction manuals will suffice." (4)

(4) Hayatudin, Hayati, "Set-Up Mini-Libraries, Parents Urged," NEW STRAITS TIMES, 8/12/99, p. 16.

Overloaded Teachers

The task of "looking after the safety of female students" is another social task "entrusted" upon teachers in addition to the tasks that already exist like "cleanliness, community service, fire control, anti-dengue campaigns, anti-drug campaigns, anti-gangsterism campaigns, flood contingency plans, broken homes, and poverty. For teachers to refuse to perform this ‘worthy cause’ of looking after safety only makes them sound uncaring and selfish.” But the teacher load keeps increasing every year as they have to mark and prepare lessons and "cater to a dynamic, young, IT generation." Many teachers " are already suffering from high blood pressure and nervous breakdowns. There should be at least five extra teachers in each school just to look into students' affairs." The author writes, "If we claim to be a caring society, then it is about time we really start caring for the overloaded teacher." (5)

(5) Cameluddin, Seremban, "Overloaded Teachers Need Help," THE STAR, 7/30/99, p. 11.

Teachers' Role

"Teachers are reminded to abide by their professional code of ethics and not be seen taking part in politics," said Education Ministry Director-General Datuk Dr. Abdul Shukor

Abdullah. He was critical of teachers who work and are paid by the government, but then "they teach people to hate the government."

Another problem is that 30% of teachers have turned down their postings to East Malaysia. (6)

(6) Abide By Your Code of Ethics, Ministry Reminds Teachers," THE SUN, 8/4/99, p. A6.

Some Groups are Poor Performers

The country's largest public sector employees, an influential students' association and Prime Minister Datuk Seri Dr. Mahathir Mohamad have made a plea for teachers and parents to work harder to make Malay students perform better in schools. It was recommended that a government committee be set up to study reasons for the students' poor performance. One reason given was Malay students' diet; another was preoccupation with activities not related to "acquiring real knowledge and achieving scholastic excellence." It was agreed that this poor showing has reached a critical level. (7)

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(7) "Panel on Poor Show by Malay Students Needed," THE SUN, 8/4/99, p. A6.

More Multi-Cultural Works Needed and Reading Standards Need to Be Raised

In an attempt to raise reading rates and SAT scores, Montgomery County, MD has mandated a summer reading list for students in grades 9-12. Promoting reading and getting today's youth to turn off television, video and computer games is a concern to Malaysians as well.

An editorial in the NEW STRAITS TIMES titled "Nurturing the Reading Habit," (7/24/99, p. 10) contends. "Reading is more important than ever because well-read adults are crucial to a country which has just embraced e-commerce and other aspects of high technology." It supports the Education Ministry's move to make young Malaysians read more by including the works of foreign and local writers in the reading list for secondary students. "Older Malaysians recall devouring GREAT EXPECTATIONS, ROBINSON CRUSOE, AND POEMS FOR PLEASURE when they were young and what happiness these books gave them, so students must be exposed to the literary works of Shakespeare, Dickens, and Jane Austen to see the English language in action, appreciate its delicate nuances, and improve one's command of the language. It will help them to think critically and not realize that the teacher's view of the world is the only view. Young Malaysians also need to identify with their roots so more original works in English by Malaysians should be offered.

"Over the years, the standard of spoken and written English has declined; non-fiction books should be promoted, and more literature dealing with cultural or ethnic diversity will help the young understand other races.

“Parents must make the time and effort to read to their children from infancy. If parents do not read, how can they expect their children to do so?"

Promoting Reading of "Suitable and Quality Material"

"Youths should nurture their reading habit after completing their formal education so that they will have an 'open perception' of local issues," said Youth and Sports Minister Tan Siri Muhyiddin Yasin. One of the objectives of vision 2020 (similar to Goals 2000 in the States) is to create a knowledgeable society that can "rationalize and think properly." Like many US schools that are trying to promote reading habits by offering incentives and awards, Muhyiddin set up Rakan Dewan in Kuala Lumpur, a combination of several existing clubs involving literature, academic knowledge and Malay documentary works. Cards will be issued to members who would enjoy 25% discounts on books and magazines and sporting events. (8)

A parent's editorial pleads for promoting secondary students' vocabulary and reading to improve pronunciation and habitually the dictionary. "I clearly recall in the 1970's when literature was a favorite subject with my schoolmates and me. It was the one subject when we could argue the merits and demerits of the plots, motives, allegories, and twists and turns of the novels we were covering. For once, the teacher was merely the facilitator and onlooker, while we took centre-stage in enacting scenes from Shakespeare, analyzing the likes of THE MAYOR OF CASTERBRIDGE, and learning to agree with each other, disagreeably.

I would certainly love my children to enjoy their lessons the way I did and not look at school as a torture that merely requires them to 'regurgitate' everything that's shoved down their throats." (9)

(8) "Muhyiddin: Youths Must Nurture Reading Habit," NEW STRAITS TIMES, 7/31/99, p. 8.

(9)Banting, Naleeni Das, "Teach Literature in Primary Schools, Too," NEW STRAITS TIMES, 7/28/99, p. 11.

Teacher Training and Reading

A Cambridge College Johar Baru teacher claims, "Students cannot be expected to gain proficiency in English just by attending formal lessons in school. Classroom learning should be augmented by speaking the language and reading books and newspapers. Students will discover that reading the newspaper can help them improve their language. It is an effective teaching tool. So teachers at a workshop had a choral-reading presentation and an introduction to newspaper terminology, matched headlines with stories, looked for pictures which depicted various facial expressions, and analyzed Letters to the Editor. In small groups, they even engaged in a "Scavenger Hunt" to skim, scan, and locate words and pictures. (10)

(10)"Hail the Newspaper," NEW STRAITS TIMES, 7/28/88, p. 8.

College Readiness and Remedial Programs

Colleges in both the US and Malaysia have long contended that students are coming to their classrooms ill prepared. Malaysia's Ministry of Education says that students will no longer be taken into local public universities for matriculation courses. Instead, they will be placed in matriculation centres and private colleges approved by the ministry. A ministry official said, "I do not want a scenario where lecturers for first degree and post graduate courses are forced to teach matriculation courses as well. Public universities should be left to concentrate on their core business of teaching English, Information Technology, nationhood, moral and Islamic Studies, and co-curricular activities to help build a student's maturity and cultivate physical and mental alertness." (11)

(11)Ling, Shok Suat, News Analysis, "Spotlight on Quality of Matriculation Courses," NEW STRAITS TIMES, 7/22/99, p. 2.

Emphasis on Science and Math Courses

Pleas are being made across Malaysia for more emphasis on science and math courses to prepare the country to move into a digital economy and to use more English because it is an international language. Some parents were confused when Prime Minister Datuk Seri Dr. Mahathir Mohamad said there should be a change in the curriculum and people needed to learn Kesusasteraan Melayu (Malay Literature). Letters to the editor appeared (i.e., M. Zin of Malacca wrote "Plan Carefully To Prepare Students for the Digital Era," NEW STRAITS TIMES, 7/20/99, p. 11.)

In Malaysia, policymakers are baffled by youths who show great interest in science during their school years but fail to enter science-related careers. Despite interest in science and technology being the highest in youths aged 15-20 years, few proceed further, according to the Public Awareness of Science and Technology Malaysia 1998 survey. The tendency is for interest to wane at a stage when tough decisions on future careers are made, usually in the choosing of courses to take for higher studies. If such a trend continues, the nation will grapple with a sharp decline in science majors in secondary and higher education. The Multimedia Super Corridor and high tech industries require such skilled workers. Only 2/3 of pure science students will follow a career in science and technology, according to the survey; 61% of students polled said they would choose a career related to science while 84.5% of parents wanted their children to enter science. Despite a positive attitude toward science and technology, Malaysians' literacy knowledge and understanding of science are still low. Many feel that efforts should focus on average students with a potential for science and those in rural areas with limited exposure and access to such information. The survey also found that the majority of students in the science stream were Chinese. Science subjects are perceived to be tough even though the position of scientists in society is not highly regarded. However, the survey also found that compared with other countries, the attitude of Malaysians toward science and technology was second highest after the US. The survey was taken to determine how Malaysians compare in the global arena. Analyses of the results could shed some light on teaching and learning methods to enhance science learning. It is expected that the Internet and mass media should play a bigger role in science awareness, but science fairs, camps, demonstrations, and visits to the National Science Centre and National Planetarium will also be encouraged. (12)

(12)"Keeping Youths Focused on Science," NEW STRAITS TIMES, 8/3/99, p. 8.

Magnet Schools = "Smart Schools"

In Montgomery County, MD, Signature Schools and magnet schools are popular. The growth of "smart schools" in Malaysia is no different.

Education Minister Datuk Seri Najib Tun Razak is submitting a working paper to the Cabinet on the "Smart School" program in about 9,000 schools because of the growing demand. The program is being carried out in 90 schools at the present time. He said the ministry had to come up with a plan to change the teaching methods in normal schools to that used in "smart schools." (13)

The project will cost 300,000 RM ($81,522) over three years. He said, "It is the Government's commitment to bring about a big transformation in our education system which will fully involve IT and telecommunications. It will result in a new generation of students who have a higher ability to acquire knowledge and improve analytical thinking. Smart schools will enable students to practice self-accessed and self-directed learning at their own pace. The multinational company from the US involved in the project is EDS (Electronic Digital Services). Schools will begin by having between 4 and 7 computers per classroom, an average of 70 computers in 2 laboratories, between 8 and 15 computers in multimedia laboratories and 30 computers in the staff room." (14)

(13)"10,000 Condos To Be Built For Teachers," NEW STRAITS TIMES, 4/25/99, p. 5.

(14)"Smart School Project Takes Off With Signing of Contract," NEW STRAITS TIMES, 7/29/99. p. 2.

Neighborhood Schools VS "The Best Schools"

"Many parents want their children enrolled in Singapore's most popular schools and some have to travel long distances to attend those schools, but we have to remember that neighborhood schools have produced some of the best Singaporeans. A school's academic results are not as important as providing parental support. If we could have more actual examples of the 'go-for-neighborhood-school' message come across, then we might change the thinking of misguided parents. Take, for example, the National University of Singapore's professor who sends his daughter to Ping Yi Primary and the son of a Minister who is attending Seng Kang Primary. Those are good examples." (15)

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(15)Yew, Sia Cheong, "Change the Thinking on Neighborhood Schools," Commentary/Analysis, THE NEW STRAITS TIMES, 7/7/99, p. 39.

Sex Ed for Youth--Sexual Abuse

Students must be taught at an early age that they need to say to strangers, "Don't touch me." The National Unity and Social Development Minister Datin Paduka Zaleha Ismail said that children should be taught not to allow anyone to touch certain parts of their bodies as one of the steps to prevent sexual abuse.

The Malaysian Council for Child Welfare Vice-President Datuk Dr. Mohd Sham Kassim said that a pilot programme run by several schools is training teachers to teach their pupils about which parts of their bodies are private and about "bad" and "good" touches. Students are reminded not to follow strangers or receive any gifts from them. But Universiti Malaya Social Psychology in Education Professor Cheam Heng Keng commented that in the West when the program was implemented, teachers became hesitant to give a child affection for fear that such action could be misinterpreted. (16)

(16)Kamal, Hizreen, "More Study Needed on Don't Touch-Me-Move," THE SUN, 7/22/99, p. A10.

Sex Education and Unmarried Teen Pregnancy

"Sex education may help reduce the numbers of babies abandoned by young unmarried mothers," said Senator Chew Poh Thoi. "The numbers of cases where unmarried mothers leave their babies in dustbins is increasing and something must be done to reduce it." Senator Mastika Junaidah Husin said the government should give some financial aid to single mothers with low incomes. (17)

A forum was held called "Parenting Skills for A Happy Family" to address the numbers of unmarried pregnant teenage girls who give up babies for adoption. Miri District Officer Hy Johari Bujang advised parents to take preventive measures by building self-esteem among their children, teaching values, and paying attention to their needs. He said the major cause of teen pregnancy was the breakdown of the family as an institute and suggested that parenting skills should be taught by encouraging parents to be role models for their children and teaching them values such as dignity, self-esteem, and honesty. Parents, he said, are of three types: the autocratic, the authoritative, and the laisse-faire. Teachers also need to be loving and caring toward their students to build high self-esteem. “Parents should spend quality time with their children to increase interaction and foster a loving relationship with them. They should be problem solvers and good listeners. Children from rich families seem equally deprived of the love and attention of their parents as "money can never buy love." (18)

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(17)Hayatudin, Hayati, "Senator Proposes Sex Education at Standard Six," NEW STRAITS TIMES, 8/4/99, p. 6.

(18)Bato, Lucas Jalong, "More Unmarried Teens Getting Pregnant," THE BORNEO POST, 8/9/99. p. 5.

Effective Writing Strategies

The Maryland Functional Writing Test was instituted in my State of Maryland to assure writing competence upon graduation. Malaysian students are also working on effective English writing skills. Their problems are similar to those of my students.

(1) They have been conditioned to equate fancy writing with good writing: they use flowery phrases, idioms and inappropriate word choices (i.e. felicitous instead of happy)

(2) "Inflating the Ego"--Students believe, "If nobody understands what I'm talking about, then I must be intelligent."

(3) Need for conciseness. "Brief" to many means elementary writing but students should be packing a maximum amount of information into a minimum numbers of words. Students overuse adjectives and adverbs. (i.e., phone = Alexander Graham Bell's famous world-changing invention.)

(4) Students need good diction and should use specfiic verbs or nouns to describe nuances of meaning. (i.e., "He paced," not "He anxiously walked back and forth"; or "My mother is beautiful" not "My mother is gorgeous.")

(5) Students should be original. The Malay language emphasizes "peribahasa," but truly good English writers are not interested in cliches. (i.e., "Don't waste your money" instead of "Don't waste your money by saving it," or "Life is a bed of roses," instead of "Life is a bed of roses complete with thorns.")

(6) Avoid random metaphors and similes which make a paper sound pretentious. Figurative language should contribute to the theme of the paper. (i.e., A good example is found in Annie Dillard's essay "Living Like Weasels" to show renewal of our lives; for example, "Our eyes locked and somebody threw away the key.")

(7) Originality and revision are essential, but revision isn't hitting the spell-check key. Students should see that the essay addresses the posed question, that the structure makes sense, that the progression is logical between paragraphs, and that the paper has smooth transitions. Also students should ensure that every paragraph pertains to the thesis statement. They should edit out every adjective and adverb unless absolutely needed. They should get rid of trite phrases by putting the paper down and coming back to it with fresh eyes. If they revise immediately after a paper is written, they're still experiencing creation euphoria and are less objective. "Given time, there are always parts that will change in our pieces, which is why we're all sometimes embarrassed to read our old writing."

(8) Students should not edit on the computer. Revisions, presentations, and reading the paper aloud enable the writer to choose the best phrase. "Writing is a song between the creator and the editor in us. When we write, the editor sings back-up and the creator takes the lead."

(9) Students should avoid last minute work. No matter how excellent a paper, the revised version is better, so students should avoid last minute work.

(10) Revision is a continual process. "Writing is the type of song that never ends but fades out on the repeat chorus of revision, revision, revision." (19)

Business-School Partnerships

A familiar cry in America is to advocate school-community business partnerships, not only to help schools cope with financial burdens, but to build good will and employee relations with schools and to enhance a corporation's image.

In Malaysia, the government's move to introduce IT in schools has received a lot of support from the corporate sector. Carlsberg Brewery Malaysia Bhd. together with The Federation of Chinese Associations Malaysia (FCAM) set up a computer education fund which has distributed 243 computers throughout the country and provided loans to more than 120 college and university students. (20)

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(19)Kae, Yeong Siu, "How to Score Via Effective Writing," NEW STRAITS TIMES, 7/24/99, p. 6.

The ESSO Production Malaysia also contributed to developing pre-school education by setting up nurseries to allow women to take jobs outside the home to supplement the family income and improve the standard of living. More than 500 children in rural areas attend these nurseries when their parents, mainly from lower income families, are at work. The pre-school children are taught reading, writing, and arithmetic and are provided with playground facilities, toys and books. The teachers are trained by Kemas, a community development branch of the Ministry of National and Rural Development. ESSO also sponsors a "Smart Nursery" project which introduces children to IT. (21)

AMWAY (Malaysia) Sdn. Bhd. initiated a community service prográm that built up Tunas Harapan, a commune of six homes on a 22-acre site in Kuala Selango that houses lonely and abandoned children to be raised by foster families. Managing Director Low Han Kee says his company offers financial assistance for the children's education, but they have turned over the day-to-day operation to the supervision of the Welfare Department. AMWAY also instituted a "Thanks Mum and Dad" program for the elderly that adopts old folks' homes, identifies their needs and upgrades the facilities. The company's staff also spends time with the elders and brings their children to visit. Its new program "Giving Hope, Changing Lives" pledges to build four units of houses in Tunas Budi for the elderly (those over 60) who have no place to go or who have been abandoned by their families. (22) The Kiwanis Club of Kuala Lumpur got involved in another way by organizing two workshops for parents to help prepare students for exams.

(20)"Carlsberg Chips In for IT In Schools," THE SUN, 7/22/99, p. A5.

(21)"RM 16,000 Boost to Rural Pre-Schools," NEW STRAITS TIMES, 7/23/99, p. 17.

(22)Matayun, Agatha, "Staying True to Caring Projects," SUNDAY STAR, 3/19/99, p. 7.

Environment and Corporate Partnership

Recycling and Environment Programs are only beginning in the Malaysian public schools. American schools have instituted programs to educate the young about pollution and recycling, but they have only just begun in Malaysia. The Southern Waste Management Sdn. Bhd. has recently started going to schools to teach the importance of recycling to reduce waste by 30% since the bulk of rubbish is currently made up of household waste (36%), papers and boxes (27%), plastics (17%), cloth (10%), metal (4%), and other types (3%). Twenty schools (10 primary and 10 secondary) will participate in the pilot project and will start by collecting and selling old newspapers. Executive of Operations Abu Bakar Mohammad said that the proceeds will be given back to the schools. (23)

College students are enrolling in courses on environmental awareness that have been set up at Poring Hot Springs. The University Malaysia Sabah Conservation Unit said the participants are mainly from non-science disciplines, but these courses will give them a chance to understand how scientists look at problems and also to help ecotourism which is a large revenue earner for the State, as many tourist guides still do not possess sufficient knowledge of environmental dangers. (24)

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(23)"Recycling Lessons for Pilot Schools," NEW STRAITS TIMES, 7/24/99, p. 13.

(24) Kaur, Jaswinder, "Environmental Awareness Course is an Eye Opener for UMS Students," NEW STRAITS TIMES, 8/11/99, p. 14.

School Violence

As many US schools install metal detectors and revise their student safety policies following the May shootings at Colorado's Columbine High School, Malaysia too copes with its own problems. After two sexual attacks in schools last spring, patrol cars monitor schools as early as 6:00 a.m. This action came after parents reported flashers and drug addicts lurking near schools. In May, 17-year-old Audrey Melissa from Methodist Girls' School was raped and murdered in an underpass near her school. Students there decided to turn "vigilante" and guard the tunnel which many used on their way to the school.

Parents in Kuala Lumpur contend that two schools covered up incidents of assaults, and they were only informed when the newspapers exposed the rape of a girl in a school restroom by the gardener and another attack in a school restroom where the rape was halted by the school bell. Sentul District Police Chief Assistant Commissioner Abdul Hadi Mahmud said, "Withholding information gave the impressions that the schools were trying to hide the truth," and added that such acts should be exposed to the public so that their seriousness could be determined. In the US, it was only after the media exposed criminal cases involving schools that Congress came to know about the seriousness of the cases." The attacks have prompted the Malaysian Consumers Centre to call for more concerted efforts to check the rising number of sexual attacks and rapes. (25)

As is true in the US, "an incident happens, and the consciousness is raised but then weeks later, complacency sets in. A lackadaisical attitude exists toward safety in the schools. The main gates are left open, and often there are no security guards. Indifference spawns danger for those in their schools' care. Within the parameters of the school fence, authorities must heighten the awareness of children about their own safety. Crime prevention clubs, stationing prefects and teachers at strategic points in schools, and scrutinizing the credentials of security guards are a start. The Ministry's policy is to station guards at night to look after the school's assets, but the children are the school's and the nation's prime assets. It's not enough to have State education authorities issue circulars and reminders to schools. There have to be spot checks, and a shortage of funds should not be an excuse to shirk schools' responsibility. Having a hotline linking schools to the nearest police station and hospital should also be given consideration. The police should increase their surveillance of schools, and local authorities ought to improve security in the localities surrounding schools." (26)

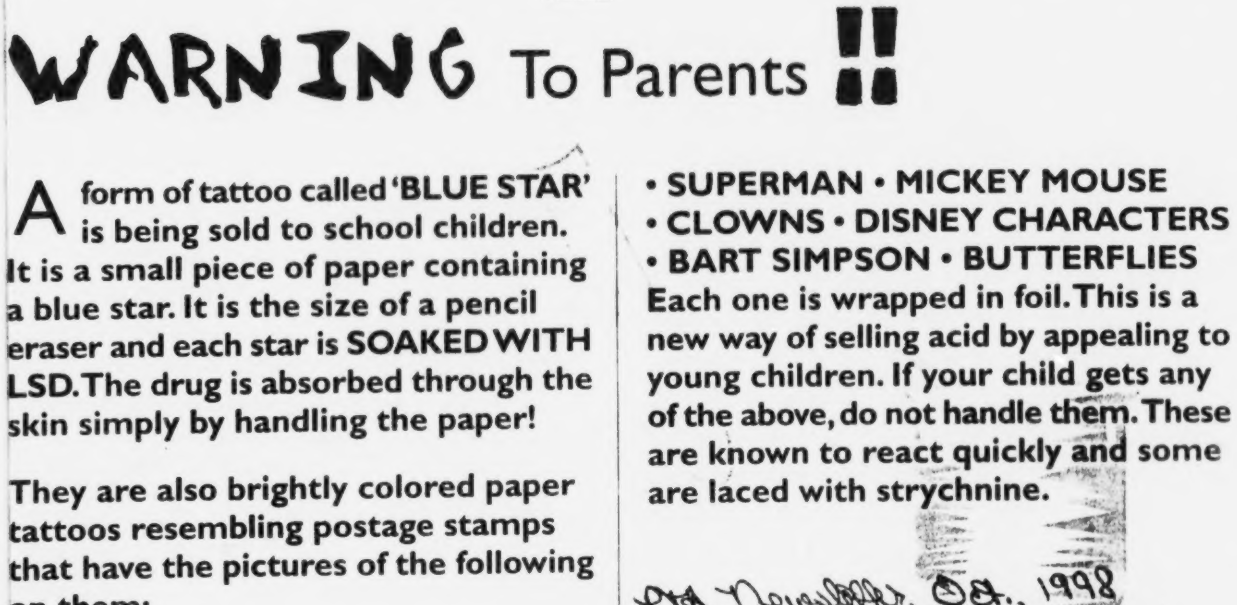
Vandalism such as tearing down fences to create short cuts is an open invitation to anyone with criminal intentions to enter schools. At Sekolah Menengah Sri Serdang, students admitted they tear down fences to avoid taking the long way to the main gate. School authorities repaired the fence, but in a matter of days, it was torn down again. Students used the short-cut to go home or to frequent nearby market stalls. "Spotchecks indicate a glaring lack of security at most schools, and most keep their main gates open." (27)

Stories of unspeakable horror are not only news in America. A man with a "parang" entered a secondary school in Sekinehan and injured six pupils on 8/12/99. The parents were very concerned, but after he attacked the students at the Sekolah Menengah Kebangsaan Yoke Kuan, teachers and passersby punched on him, wrestled the parang from him, overpowered him, and handed him over to the police. The six students, aged 14-16, suffered slash wounds on their hands and bodies. The alleged assailant was a fisherman who entered the school compound, set his motorcycle ablaze and then attacked with his parang six students who passed by. No motive was known for the attack. (28)

Anti-crime clubs are being set up in view of the rise in "gangsterism" and prostitution amongst pupils. The clubs should comprise police, parents, school prefects, and teachers to make it effective. Education Minister Datuk Seri Nejib Tun Razak said, "All schools should treat crime prevention seriously as the Ministry wants schools to be proactive in helping curb crime against students in light of the recent molesting of several girls near their school bathrooms. It is hoped that the clubs foster a working relationship among students, parents, and the police so there can be comradeship in maintaining a peaceful environment. Juvenile cases are showing an alarming increase and talks will be organized by police in what aspects to look for regarding suspicious characters in the school compound and in students roaming outside of school."(29)

The Education Ministry is reviewing overall security in schools following a man's running amok in a school, the burning of a school in Kulai and the fire at SM La Salle in Petaling Jaya. The Minister said officials need to examine school wiring, their relationship with the police, and the ability of teachers to respond in emergency situations. For example, in the parang-wielding incident, some teachers were so nervous that they even forgot the telephone number for the police station. Although most acted "gallently to protect the students, there was room for improvement, such as keeping cool," so it was suggested that hotlines be established with the closest police station and anti-crime clubs be set up. It was noted that (in the above incident) even though teachers faced the risk of attack by the assailant, l0 persisted in following the man and warning students to move away. One even went to offer the man a drink to calm him down while another wheeled a disabled student out of harm's way. These teachers went beyond the call of duty and were worthy of praise. (30)

Drug warnings have also been given to students in Malaysia. Below is one that appeared in the Oct., 1998 PTA Newsletter sent home to parents in the Anglo-Chinese School, Singapore.



WARNING To Parents !!

A form of tattoo called **'BLUE STAR'** is being sold to school children. It is a small piece of paper containing a blue star. It is the size of a pencil eraser and each star is **SOAKED WITH LSD.** The drug is absorbed through the skin simply by handling the paper!

They are also brightly colored paper tattoos resembling postage stamps that have the pictures of the following on them:

- SUPERMAN • MICKEY MOUSE
- CLOWNS • DISNEY CHARACTERS
- BART SIMPSON • BUTTERFLIES

Each one is wrapped in foil. This is a new way of selling acid by appealing to young children. If your child gets any of the above, do not handle them. These are known to react quickly and some are laced with strychnine.

PTA Newsletter, Oct., 1998
Anglo-Chinese School Parents
Support Group News Singapore

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(25) "Parents Rap Schools for Covering Up Sex Attacks," NEW STRAITS TIMES, 7/12/99, p. 9.

(26)"Safety of School Is Paramount," NEW STRAITS TIMES, 8/14/99, p. 10.

(27)"Acts of Vandalism That Can Boomerang," NEW STRAITS TIMES, 8/14/99, p. 7.

(28)Freeda, Annie, "Man with Parang Injures Six Pupils," NEW STRAITS TIMES, 8/12/99), p. 8.

(29)"Schools Urged To Expedite Formation of Anti-Crime Clubs," NEW STRAITS TIMES, 8/12/99, p. 16.

(30)Yee, Loong Meng, "Move to Boost School Security," THE STAR, 8/13/99, p. 4.

Raising Children

Pleas from child rearing experts are being made in Malaysia for "encouragement and praise because pleasant words promote instruction; harsh words stir up anger. The process of training a child requires lots of patience. A child is constantly expanding his circle of confidence and meeting new and difficult situations. Parents should give generous praise for a child's efforts, focus on the positive and encourage him for trying.

"Approval and affirmation can be given with an approving smile; a pat on the back shows that 'mum and dad' are pleased. A child needs to hear statements of approval from an adult he admires, loves, and respects—his parents.

"Courtesy is necessary when dealing with children. If you want your child to be courteous and have good manners, display good manners to your child in return. He has an amazing inborn ability to mimic your behavior. In daily communication, say 'Please,' 'Thank you,' and 'Excuse me' when you have to interrupt him."(31)

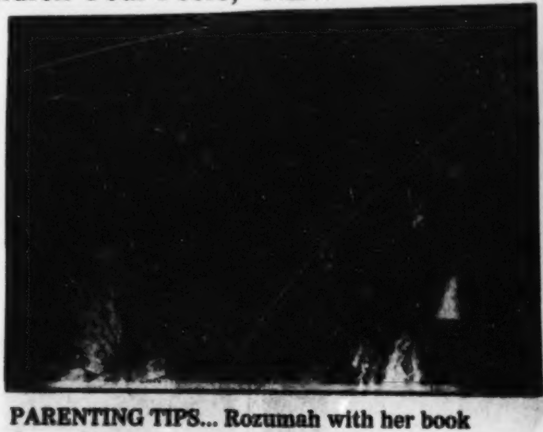
Dr. Rozumah Baharudin, author of MENYELESAIKAN MASALAH DISIPLIN ANAK ANDA: SOALAN DAN JAWAPAN A-Z (Times Edition) shows parents how to equip themselves and increase their know-how in connecting with their offspring. Rozumah is Deputy Dean of Research and Graduate Studies of University Putra Malaysia's Faculty of Human Ecology, and she wrote the above mentioned question and answer primer with her colleague, Siti Nor Yaacob. The book addresses discipline from infancy to adolescence and lists ways to advise and guide youth through positive maturing. The book gives tips on how to handle a child who shouts, answers back, uses expletives, vandalizes, is stubborn or non-communicative, plays truant, neglects her school work, and "is drawn to negative activities." Rozumah writes, *"Build a love bridge, a strong emotional base with your children. Make them feel that you are pulling them towards you, not pushing them away. If you only exhibit rejection or expectation, how can you expect your kids to bond with you? So decorate your bridge, put ribbons and icing on it, make it attractive. The onus is on the adult to set things right. Parents provide the input and children, the output. We are supposed to understand them, not the other way around. When you start putting pressure on kids, you start putting them off you. In adolescence, two-way communication must take place. The adult has to take time to talk with and listen to the child. How you talk is as important as what you say because volume, intonation, gestures, and expressions mean a lot. In the teen years, teenagers are drawn to peers, but instead of condemning their cliques, look at their positive side because they provide emotional backing, empathy, and a sense of identity. They can teach a teenager about teamwork, cooperation, sacrifice, and how to relate to others, so it is crucial that parents know whom their kids hang out with and where they go. It is also important to recognize the child's potential and steer him to what he can do best. Each child needs to be handled differently and that requires skill and art. Children know their parents are not perfect, but adults insist on exerting their power and status and have difficulty admitting they're wrong, which makes things worse."*

Complaints she hears from the young are that their parents "nag, order them around, try to control their lives, look down on them, don't understand their feelings, pressure them to do things they dislike, embarrass them in public, don't value their abilities, and neglect them. "Adolescents are the hardest hit because they are at a vulnerable, exploratory stage during which they test limits and go over boundaries."

"On the one hand, you have parents fighting to be in charge. On the other, teens are fighting to pull themselves out of a no-man's world. Fighting them will spark more negative responses. But with time and loads of patience, teens will ease out of their confusion and become more stable. Parents should not reject their frustrations and feelings but give them a chance to be released. If we appreciate a child's emotions, he will do the same for us." (32)

(31)"Words a Child Needs to Hear," SUNDAY STYLE, 8/1/99. p. 12.

(24) Ean, Tan Gim, "How To Make Your Children Your Peers," NEW STRAITS TIMES, 7/28/99, p. 7.



PARENTING TIPS... Rozumah with her book

Student Input on Evaluations

Students are encouraged to evaluate teachers but rarely does it impact a teacher's future, especially at the college level. There is a new initiative to get department heads to assess teachers, but more administrators feel that students should be involved.

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Former Vice-Chancellor of University Utara Malaysia Tan Sri Dr. Awang Had Salleh feels students should assess teachers on a controlled basis but warns that there is a tendency to favor instructors who crack more jokes or who are lenient in giving good grades for assignments. But he says, "Students should be able to gauge which lecturers are doing a good job and this can be used as additional references when deciding on promotions. We can use the feedback to advise the lecturers to use alternative methods of teaching, if necessary." (33)

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(33) Lecture on 7/23/99.

Ranking Schools

Ever mindful of a school's reputation, high schools and colleges agree that quality control and not ranking should be the priority; however, the race continues. Malaysian Education Minister Datuk Seri Nejib Tan Razak recently announced a ranking system for all higher educational institutions, ten public universities, five private universities and 530 private colleges. The National

Accreditation Board will rank the schools on various academic and non-academic aspects to serve as a guide for parents and students and encourage schools to strive for quality through healthy competition. The new areas of consideration by the Education Ministry in Malaysia will be:

(a) strength of academic staff

(b)facilities

(c)infrastructure

(d)curriculum

(e)management

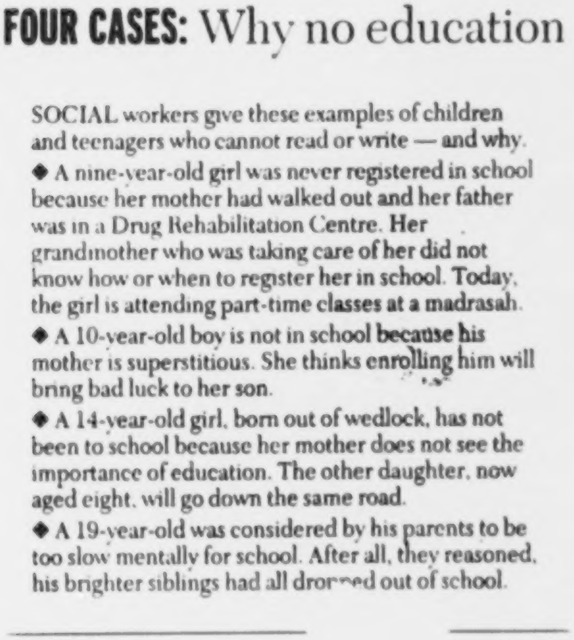
This ranking is new in Malaysia, but not in the U.K. or the US. "With more and more foreign students enrolling in Malaysian schools, we have to ensure at least a minimum of quality because if they (international students) do not get what they are promised, it could very well damage the image of not only our educational institutions, but the whole country in general," said Tan Sri Lim Kok Wing, President of the Lim Kok Wing Institute of Creative Technology. Parent Rajvinder Singth agrees, "More important than knowing which college is ranked first and which is last, we want to be assured that all the colleges are of quality." Colleges, meanwhile, worry that the accreditation board may not have the funding and manpower to work independently and will not be able to differentiate between subjective claims and data submitted by the schools." (34)

(34)Indramalar, S., "Focus on Quality Control, Not Ranking," SUNDAY STAR, 7/18/99, p. 5.

Non-Registration of Pupils for School

With the growing immigrant and migrant worker population, some states in Malaysia are not aware of the numbers of students who are not attending schools. The Education Ministrey of Malaysia says it knows of fewer than 25 children every year whose parents are against their being educated, but these statistics do not tell the full story because each year, there are about 300 pupils it fails to count. But, according to the newspaper THE SUNDAY TIMES, more than 1,000 school-aged children a year never make it into the regular school system. Social workers give several reasons for the no-shows: (1) pending custody cases, (2) financial difficulties, (3) parents' imprisonment, and (4) ignorance of registration procedures. One said, "Some do not see the importance of education and a few others can really be irresponsible. By the time we get the parents to agree, the child may be overage, and it gets harder to enroll them." (35)

(35.) Mathi, Brema, "Only 25 Kids Fail to Register for School," THE SUNDAY TIMES, 4/11/99, p. 18.



FOUR CASES: Why no education

SOCIAL workers give these examples of children and teenagers who cannot read or write — and why.

◆ A nine-year-old girl was never registered in school because her mother had walked out and her father was in a Drug Rehabilitation Centre. Her grandmother who was taking care of her did not know how or when to register her in school. Today, the girl is attending part-time classes at a madrasah.

◆ A 10-year-old boy is not in school because his mother is superstitious. She thinks enrolling him will bring bad luck to her son.

◆ A 14-year-old girl, born out of wedlock, has not been to school because her mother does not see the importance of education. The other daughter, now aged eight, will go down the same road.

◆ A 19-year-old was considered by his parents to be too slow mentally for school. After all, they reasoned, his brighter siblings had all dropped out of school.

Need for Community-Based Programs

In the U.S. Maryland's Lieutenant Governor Kathleen Kennedy Townsend has advocated making more after-school programs available to children.

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Likewise, Malaysia would like to make use of its community halls or *rukun tetangga pondok* to encourage them to become vibrant centers for latch-key kids where senior citizens and housewives can volunteer their services to man the centers. Currently, many halls are in disrepair and have been damaged by vandals. They could also be used by children who are bored at home "even when housemaids are available." (36)

(36.)"Improving the Quality of Life Through Community-Based Programs," NEW SUNDAY TIMES, 7/25/99, p. 24.

ESOL and Testing

The topic of effective English instruction has been long debated and discussed. In light of business globalization, English is a prerequisite, and just as it is in America, with the country's growing need for ESOL teachers, English instruction in Malaysia is desperately needed. An American affiliated company, ELS International Language Centers, has been providing instruction for the last nine years. Now it is responding to the need by employers worldwide for reliable and consistent information to gauge their employees' proficiency and ability in the English language. So the London Chamber of

Commerce and Industry Examinations Board has developed a new proficiency test. The ELSA (English Language Skills Assessment) consists of these parts:

(a) listening and reading--passive skills

(b) writing and speaking--active skills.

Job seekers are recommended to take the test which certifies and gives proof of their English proficiency. The test also evaluates a company's current English language training program and establishes the level of skill required for a particular job. In Malaysia, ELS International holds exclusive rights to manage and administer the ELSA tests at ELS centers. (37)

Beginning this year, the Malaysian University English Test is being made a compulsory requirement for entry into a university. At third language of choice is being offered after compulsory Malay and English in secondary schools is learned to produce a skilled workforce for the new millennium. (38)

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(37)"ELS for English Training Courses," NEW SUNDAY TIMES, 7/25/99. p. 3

(38)Hashim, Harun, "Provide Four Years of College Education, THE SUN, 7/22/99, p. A2.

Community Service and Experiential Education

As community service becomes a mandate for high school graduation in more and more states in the US and as experiential education becomes more valued, education policymakers are realizing the importance of shaping a caring society.

School students in Malaysia too now aid major causes. Members of Sekolah Sri Cempaka Schools' Interact Club contributed 6,500 RM (or$1766) to ease the suffering of ethnic Albanians in Kosovo. Teachers and students organized a fund-raising campaign and an International Day charity sale and concert performance. Club advisor Hayati Ahmad said, "The students felt sad over the plight of the innocent Kosovars after being exposed to their sufferings in the newspapers and on television, so they also decided to donate money to the Compassionate Home, an orphanage for abandoned children."(39)

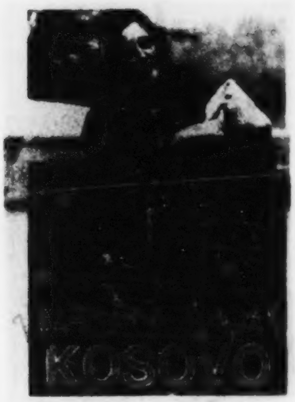
The HELP Institute in Kuala Lumpur has helped Malaysian students transfer the credits they earn at their newest member school in Washington, D. C. to their home school, and it currently has ten American students in intensive training in Malaysia. It trains students in education, recreational sports, and business. The HELP Institute is linked with universities in the US and is developing a new program on the Prevention of Drug Abuse that combines experts from the welfare department, police, and community leaders. (40)

At the Sri Cempaka School, Mrs. Elizabeth Thavalingam, the school principal, says of her community service program, "We want to inculcate moral values the practical way. We want to cultivate a caring attitude in our students.....make them more aware of and sympathetic towards the suffering of others and always be thankful for what they have." The combined kindergarten, primary, and secondary school has also raised funds for the Japanese encephalitis victims, and it has donated foods like rice and milk to the North Korean relief fund. The students are helping Malaysian Airlines collect loose change donated by travellers at the International Airport at Sepang by separating and counting the money before donating it to charity. School Vice-Principal Datin Freida Mohd Rilus says, *"One can't measure the morality of a student because it is so subjective. A student who scores A1 does not necessarily have good moral values. But every student, even from rural areas can participate by helping to paint a wall or clean up a mosque. Learning moral values from textbooks won't encourage students to think for themselves or make good judgments later in life. But by being involved firsthand in social work, students become more empathetic, and slowly, a strong character is* *formed, which will help them grow up to become better persons. It always feels good to be able to make a difference in other people's lives. By helping others, we are also enriching our own lives. Perhaps this is the best way to learn moral studies."(41)*

(39)"Pupils Contribute RM 6,500," NEW STRAITS TIMES, 7/23/99, p. 4.

(40)Veera, R.V., "American Stamp of Approval for HELP," NEW SUNDAY TIMES, 7/25/99, p. 29.

(41) Fun, Sin Siew, "Moral Studies, the Practical Way," NEW STRAITS TIMES, 7/23/99, p. 1.



CHIPPING IN ... Students and teachers counting the donations.

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This formula works!

By Ahmad Ridzuan Mohammed Shariff

DON'T TOUCH THIS ... **Cempakans campaign against drugs and smoking**

To establish good morals, one needs to cultivate them. This is done through practice and not just from preaching about it in classrooms and memorising chunks of text.

Ask any Sri Cempaka student and he or she will tell you that this formula works. The teens are all for the way their school approaches Pendidikan Moral, which they concur has helped them understand the subject better.

Tam Ging Wien, 17, says that the school's regular visits to homes for the underprivileged have helped him internalise what he's learned in the classroom. "By experiencing what good morals are about, we give life to the word and the various *nilai* we learn in school."

Teh Sim Yen, 16, agrees. "We get a sense of satisfaction from what we do." Ng Wy Ching, also 16, adds that the visits makes them realise how fortunate they are.

Besides visiting homes for the poor, the disabled and aged, other programmes have been tailored for the Sri Cempaka students, all of which advocate a healthy lifestyle.

The Cempakans Against Drugs And Smoking campaign or CADAS for example, have made made students aware of the dangers of drugs and smoking.

During this campaign, they watched documentaries and videos on the issue.

These programmes for the entire school are held outside regular class sessions, thus involving even students who do not take Pendidikan Moral. Apart from highlighting the bad effects of drugs, the exercise indirectly encourages racial integration.

"Socialising comes naturally when we work together," says Nizwani Shahar, 17. Those interviewed said they believed it would do good for Government schools to follow suit. After all, the projects need not be on a large scale.

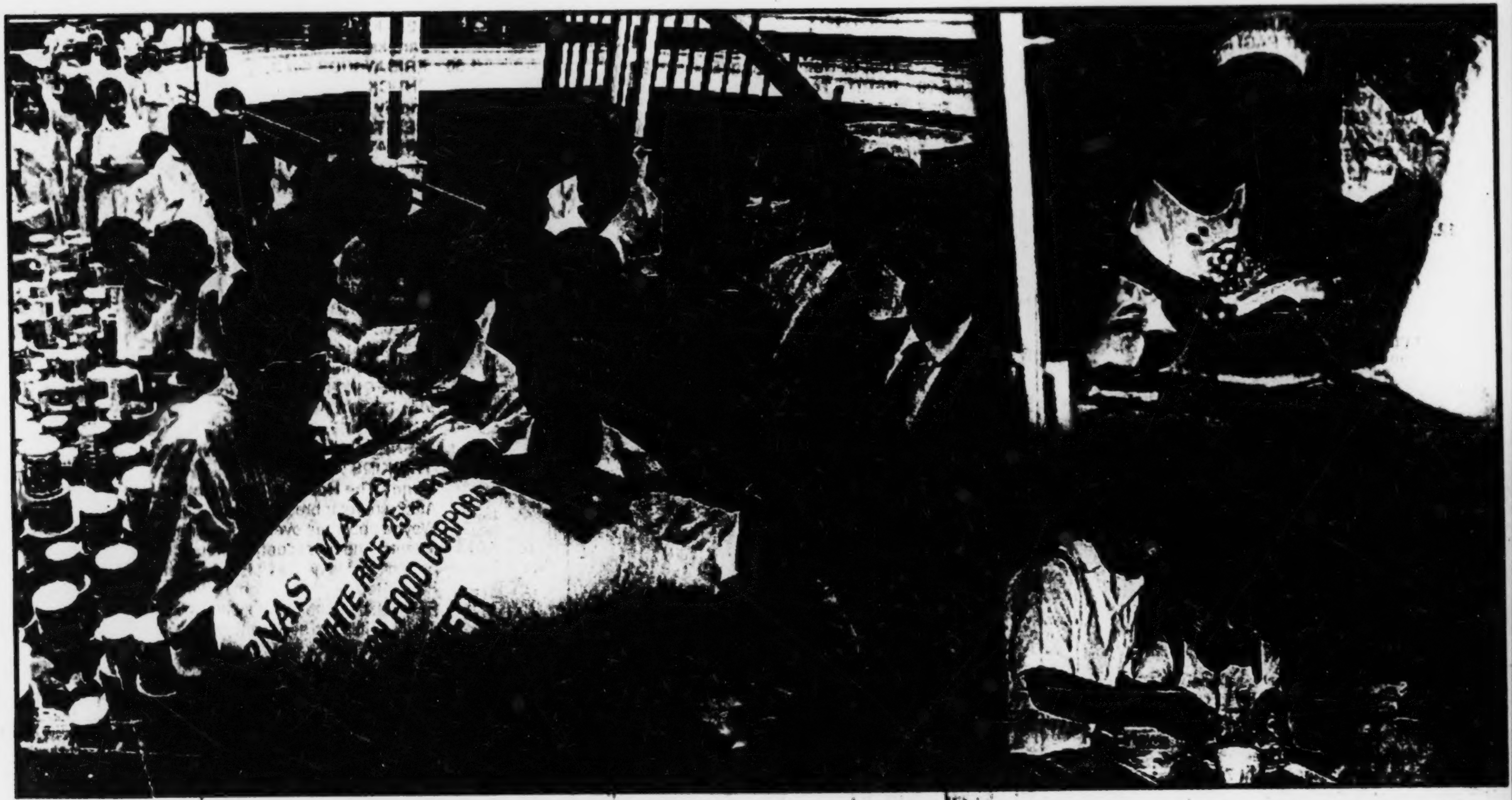
"They could start by collecting unwanted things which can still be used and donating them to those who need it. For example, the students can donate old clothes to orphanages and old folks' homes.

"Activities like these are inexpensive and are not much of a hassle," says Tan Tek Jun, 17.

Like her friends, Mohana Sathia Seelan, 13, believes students should not feel that they are being forced to learn Pendidikan Moral or memorise all the values.

"There should be less emphasis on theory. The new system should consist of 40 per cent theory and 60 per cent practical work — via projects," suggests Ging Wien, who says that charity work and special programmes have truly helped mould Sri Cempaka students into more empathetic and caring beings.

New Straits Times, 7/23/99, p.3



RNAS MALA
WHITE RICE 25
FOOD CORPORA

Doing what's right ... (clockwise) Sri Cempaka students raised RM10,000 for the North Korean famine in 1997. Cancer patients at paediatric wards get regular visits from the school's teenagers. They also make regular visits to old folks' homes.

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Growth in Asian-American Studies

There is a phenomenal growth of Asian-American Studies programs in the US. Currently, 43 undergraduate programs exist, twice as many as a decade ago, according to the Association for Asian-American Studies, a national academic group. The focus is changing from being primarily on the history and literature of Chinese and Japanese Americans to new courses that explore subjects like the history of Indians in Britain. Most programs have evolved because of student demand, especially at the University of Colorado, the University of Texas, and Columbia University, where the alumni have raised $1,000,000 to support Asian-American studies. Even Princeton has incorporated Asian-American studies under its American Studies Department. The demand is not surprising based on the numbers of Asian-American students who enrolled in record numbers after the passage of the Immigration Act of 1965; i.e., at NYU, 21% of undergraduates this year identified themselves as Asian-American, up from 10% in 1980. At Columbia, it's 17% and at the University of Pennsylvania, 19%.

The origins of this movement date back to the late '60's when Asian-Americans, following their Black Peers, pressed successfully for classes that explored their own history and literature. (42) (A colleague of mine in this summer Fulbright program, Dr. Joseph Overton, recently won a sizeable grant to increase the Asian Studies program at Morgan State University.)

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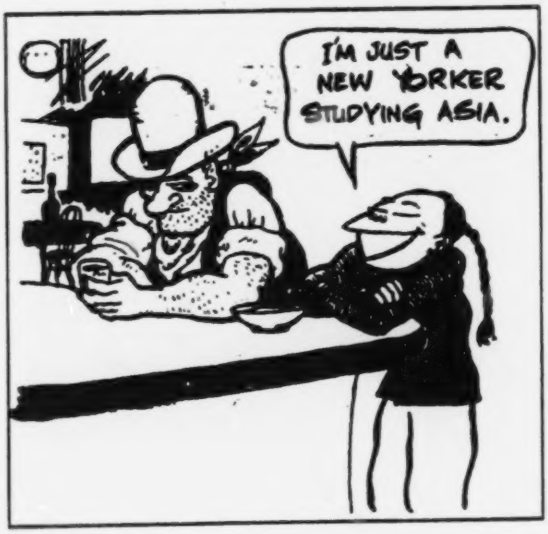
(42)"Asian-American Studies at US Varsities," NEW STRAITS TIMES, 7/29/99, p. 8.


I'M JUST A NEW YORKER STUDYING ASIA.

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Extra-Curricular VS Academics

(Men VS Women in Academia)

"Male students are more involved in activities outside their curriculum instead of in their studies," said Mentri Besar Tan Sri Sanusi Jumid, a Kuah Assemblyman. "Parents and senior citizens should help their male children take their studies seriously so that they will not be left behind." Most universities have 75% female students, and the Universiti Utara Malaysia's student intake this year was 66% female. (43)

(43). "Pay Attention to Children's Education," THE STAR, 7/30/99, p. 16.

Teachers' Awards

"Teachers are reminded to double their efforts to achieve excellence and to be true to their profession," says Perak Education Director Abu Nakar Bachik. "We can achieve our aims if we put in effort, dedication, and loyalty as nothing is impossible." He presented certificates to schools which had attained excellent results in last year's examinations. (44)

The Klabang Tamil School's Parent-Teacher Association treated the teachers to lunch recently to celebrate Teachers' Day. School Board Chairman M. Krishnasamy urged parents to maintain good rapport with school authorities to know of problems faced by their children. He said, "We need to build good rapport to ensure a more conducive environment for learning at school." (45)

As rewards, teachers can enjoy the facilities at the Crystal Crown hotels in Malaysia, discounted room rates and special packages which include tickets to the Sunway Lagoon Theme Park until July, 2000. Those eligible are the 200,000 teachers in government service, and each year, the number is increasing. (46)

(44)"600 Attend Teachers' Gathering," NEW STRAITS TIMES, 7/28/99. p. 16.

(45)"Gift and Lunch Treat for Teachers," NEW STRAITS TIMES, 7/28/99, p. 15.

(46)"Special Privileges for Teachers," THE STAR, 8/13/99, p. 8.

A Parting Thought

Educators, parents and students in both Malaysia and the US can take heart in knowing that as insurmountable as the above discussed education problems seem, we face them together, and we will struggle to seek solutions in order to improve educational performance and classroom instruction in both countries. More than anything, however, is the need for dialogue, discussion and sharing. It is my profound hope that this paper demonstrates the similarities of concern and the positive future of instruction that is immersed in IT, enriched with experiential education, energized by more reading and better writing that results in higher order thinking skills and improved test scores, and continues to be served by dedicated, enthusiastic teachers.

Just last week, US Attorney General Janet Reno said in reference to the US and Malaysia, "There is increasing interrelations between the world's two largest national economies."(47) As part of the interrelations she spoke of, I hope the Fulbright Summer Study Program that broadened my educational perspective will benefit others who care about the students today who will become tomorrow's Western and Eastern leaders. They are the ones who will truly embrace globalization, integration, and world harmony.

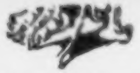
(47) THE WASHINGTON POST, 10/8/99, p. E2.

[illegible]

Write:
Supply *a/an, the* or '-'

1. Jim got a B. Sc. (= Bachelor of Science) from Durham University in 1988.
2. Celia is sure she's seen __________ UFO (= Unidentified Flying Object).
3. __________ EC (= European Community) does a lot of trade with the rest of the world.
4. I don't know how much __________ MP (= Member of Parliament) earns.

and drills were made of copper, which is very soft. But ^{6} _______ Egyptian craftsmen turned them into very powerful tools. First ^{7} _______ craftsman made ^{8} _______ cut in ^{9} _______ stone with ^{10} _______ soft saw. Then ^{11} _______ craftsman poured sand into ^{12} _______ cut. ^{13} _______ hard sand got into ^{14} _______ teeth of ^{15} _______ saw and did ^{16} _______ cutting. In this way, ^{17} _______ worker could cut basalt, one of the hardest rocks. ^{18} _______ sand he used turned into ^{19} _______ very fine powder. ^{20} _______ powder was then used by jewellers to cut precious stones and to make delicate jewellery.



An ancient Egyptian drill

BETTER COMMUNICATION

Keeping It In Style

Miss Wong *(to Irene)*: And would you furnish me with your telephone number please!

Irene *(taken aback)*: Er — yes, of course.
(Later after Miss Wong had left)

Doris *(to Irene)*: Well, what do you think of Miss Wong?

Irene: Er — well, she rather mixes her styles when she's talking, doesn't she?

Doris *(puzzled)*: What do you mean? She's very well-educated.

Irene: Yes. I'm sure she is — but she uses some very formal expressions. Some are really dated — they are hardly used anymore except in writing. And she mixes them with really colloquial expressions. It sounded quite funny at times.

Doris had invited Billy's teacher Miss Wong to meet her friend Irene. Doris is still not sure what Irene is talking about. Irene explains. Miss Wong has made statements such as:

Oh, we do encounter such things as cheating.
Your kids attend kindergarten, I presume.
Usually, I converse in Cantonese with my auntie.
I occupy a small flat with my mum.
I have witnessed a few of these really funny, funny parties, y'know.

and at the end:

Would you furnish me with your telephone number, please?

Let's have a closer look at Miss Wong's statements.

We Do Encounter Such Things As Cheating
The verb *encounter* is only used in very formal situations. There is often an element of opposition or unexpectedness about it. For example, in a formal speech:

During his rise to the directorship of our company he encountered a great deal of opposition.

As Miss Wong and Irene met for a friendly chat in Doris's [illegible] Miss Wong could have said:

I would come across such things as cheating.

at a meeting, a function, a concert, lectures, etc. For example, a director's report to the Annual General Meeting of Shareholders:

Unfortunately, Mr Appacutty will not be with us tonight. He is attending a conference in Paris.

Presume may only be used in formal speech, for example:

Wife (to husband's boss on the phone): *I'm sorry, Mr Dorassamy, Paul didn't say when he would be home. I presume he'll be back before lunch.*

However, if she was talking to a friend, it would be more suitable for her to say:

Sorry, Fred. Paul didn't say when he'd be back, but I think he'll be back before lunch.

Sometimes, if one is making an assumption, *I suppose*, would also fit in this slot.

Kids is a very colloquial term which is mainly used for children in informal situations, for example:

Mark (to his wife): *The kids are wrecking Billy's bicycle! Stop them!*

or:

Are we going to take the kids along?

Wong met Irene at Doris's flat, it was a fairly informal, relaxed situation. She could have said:

I suppose your children still go to kindergarten.

If she had known Irene better, she could have used *kids* instead of children, for example:

Do your kids still go to kindergarten?

I Converse in Cantonese with My Auntie
Converse is a very formal, rather dated expression, which is now only found in literature, for example:

When Albert entered the drawing room, he found to his surprise Miss Peabody conversing amicably with Lady Marion.

Miss Wong could have used *talk* or *use*.

Auntie is mainly used by children, adults use *aunt* except in front of a given name and when the particular relative is known to the other person, for example *Aunt Mary* or (more affectionately) *Auntie Mary*. In this situation, *Aunt* would have been better, for example:

I usually talk Cantonese to my aunt.

or:

I always use Cantonese when talking to my aunt.

I have Witnessed a Few of These Really Funny, Funny Parties
The verb *witness* is used mainly when one is a witness to something, for example signing (witnessing) a signature. For example:

Can you witness my signature on this document, please?
(Meaning: sign as a witness).

It is sometimes used for *see something happening*. For example:

Did you witness the accident?

It is a very formal expression with these specific meanings and sounds strange when used in the context Miss Wong used it. It also doesn't go together with the casual doubling of the adjective to get emphasis, e.g. *funny, funny parties*. Miss Wong should have said something like:

I've been to a few of these funny parties, you know.

I Occupy a Small Flat with My Mum
Occupy is a formal expression. When it was used in connection with houses and flats, it had the meaning *to live in* but was restricted in its use. This meaning is now out of date, except in expressions like:

The house at the corner is unoccupied. (Not occupied.

The troops managed to occupy most of the town.
They occupied the farmhouse near the river and held it against a number of fierce attacks.

Nowadays people *live* in houses, flats and *share* flats, houses, rooms etc.

My mum is an expression which is generally only used by children. For example:

My mum won't let me come to your party.
You leave me alone! I'll tell my mum about it!

If Miss Wong had been a close friend of Irene's and if Irene had known Mrs Wong, Miss Wong could have said:

Mum and I just moved into a small flat near Alexandra Road.
I still have to share my flat with Mum.

but as Irene didn't know Miss Wong's mother, the most appropriate statement for the situation would have been,

I'm living in a small flat with my mother.

or

I share a small flat with my mother.

Every speaker has a range of styles for his or her native language from informal to formal and he or she uses them according to the situation and their relationship to the person(s) they are talking to. Using an overly formal style in a semi-formal or informal situation is not necessarily a sign of being educated but rather of not being very skilled in using one's own language. It can often sound quite funny. For example a new student to a group of students:

Excuse me for interrupting. Can you kindly direct me to the principal's office, please?

instead of something like:

Where can I find the principal's office, please?

Sometimes an over formal style could be taken as a deliberate attempt to distance oneself from the other person(s). For example Peter has been just one of the staff. Now he has been promoted to Department Manager.

Peter (to the rest of the staff): *I trust that I shall have your full co-operation in every way.*
Paul (angrily): *You are getting stuck up, aren't you?*

This probably wouldn't have happened if Peter had simply said something like:

You've been great to work with. I hope we can go on like this.

Of course, using colloquial expressions in a formal situation would also sound funny, for example:

Guest at a formal dinner tosses down his drink. (To the waiter, in a loud voice): *Hey, this was great stuff! I'll have another refill!*

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GRAMMAR CHECK

This is a section on basic grammar for beginners and intermediate learners of English

Articles

The definite article: 'the' (1)

A Form and basic uses of 'the'

Study:

1 *The* never varies in form whether it refers to people or things, singular or plural:
   - a. That's the man we met last night.
   - b. That's the woman we met last night
   - c. That's the shirt I bought yesterday.
   - d. They're the men we met last night.
   - e. They're the women we met last night.
   - f. They're the shirts I bought yesterday.

2 We use *the* to refer to something that is known.

3 *The* can combine with singular countable nouns (*the book*), plural countable nouns (*the books*), and uncountable nouns, which are always singular (*the furniture*).

Write:

Supply *a* or *the* in the following text.

We wanted to reach [1]*a* small village and knew we must be near. Then we saw [2]__________ woman just ahead and some children playing. When we stopped to ask the way, [3]__________ woman said she was [4]__________ stranger herself. We called out to [5]__________ children, but they ignored us. Just then two men came along and we asked them the way. [6]__________ men didn't know, but at least they were helpful. "There's [7]__________ signpost a mile along this road," one of them said. We drove to [8]__________ signpost eagerly. This is what it said: NORTH POLE 6,000 MILES.

B 'A/an', 'the' and zero in front of abbreviations: 'the BBC'

Study:

1 We make abbreviations with the first letters of the most important words. We then treat these abbreviations like ordinary nouns and use them with *a/an, the* or zero:

I've just bought an LP. (= a Long Playing record)

We use *an* + vowel sound (*an LP*) and *a* + consonant sound (*a VW = a Volkswagen*).

3 We use *a/an* and full stops with titles: *She's an M.A.* (= Master of Arts)

We use *the* in front of institutions when we can't say them as single words. We don't use full stops: *I listen to the news on the BBC.* (= the British Broadcasting Corporation)

We are members of UNESCO. (= the United Nations Educational, Scientific and Cultural Organisation)

We use no article (zero) with chemical symbols: CO_2 stands for Carbon Dioxide.

The first letters of some words are often used as normal words: e.g.

Planes use radar. (= RAdio Detection And Ranging)

5. Which countries belong to __________ NATO? (= North Atlantic Treaty Organisation)

6 __________ H_2O is the chemical formula for water.

7. I've used my computer to learn __________ BASIC (= Beginners' All-purpose Instruction Code).

8 __________ NASA (= National Aeronautics and Space Administration) had a setback in 1986

C 'The' + nationality noun: 'the Chinese'

Study:

We use *the* in front of nationality nouns to refer to 'all the people in general'. We can divide nationality nouns into four groups:

1 ***the* + *-ese* or *-ss***: *the Chinese, the Japanese, the Portuguese, the Sudanese, the Swiss*

2 ***the* + plural ending in *-s***:
   - ***-ian***: *the Austrians, the Belgians, the Brazilians, the Egyptians, the Russians*
   - ***-an***: *the Americans, the Koreans, the Mexicans, the Venezuelans, the Zimbabweans.*
   - other *-s* endings: the Arabs, the Germans, the Greeks, the Poles, the Scots, the Turks

3 Two forms: *the Danes/the Danish, the Spaniards/the Spanish, the Swedes/the Swedish*

4 ***the* + *-ch* or *-sh***: *the British, the Dutch, the English, the French, the Irish, the Welsh*

Write:

Rewrite these sentences using nationality nouns to refer to 'the people in general'.

1 *The people from Portugal* are very different from *the people from Spain*

____

2 *The people from America* and *the people from Russia* understand each other better

____

3 *The people from Brazil* speak Portugese, but *the people from Mexico* speak Spanish

____

4 *The people from Germany* and *the people from Japan* work very hard

____

5. *The people from Greece* buy ships from *the people from Korea*

____

6 *The people from Britain* and *the people from Holland* do a lot of foreign trade

____

D Context

Write:

Put in *a* or *the*

ANCIENT SECRETS

Mr Denys Stocks, [1]*a* retired policeman, has just been given [2]________ B Sc. for twelve years' research into ancient Egyptian industrial methods. Egyptologists have often wondered how [3]________ Egyptians were able to cut such hard stone and how they produced such fine jewellery. Mr Stocks has shown that [4]________ Egyptians used saws and drills. [5]________ saws and drills were made of copper, which is very soft. But [6]________ Egyptian craftsmen turned them into very powerful tools. First [7] craftsman

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6 [illegible] advertising talk in the hope of making up the numbers a bit.

____

7 He made out that he had never loved anyone else.

____

8 We're planning to do up our bathroom at the weekend.

____

II Add the necessary prepositions or particles to complete this story.

Last weekend we decided to start doing ____________(1) our bedroom. We agreed that we could do ____________(2) the old fireplace in the corner. As we began to remove it from the wall we found some old pictures done ____________(3) in a bundle behind a loose brick. At first we could not make ____________(4) what was in the pictures but we wiped them clean and realised they all depicted the

V Divide the expressions in D above into any groups which will help you to learn them.

VI Complete the following sentences using an appropriate expression from D.

1. Pacifist posters in the 1960s used to say 'MAKE LOVE NOT __________________!'
2. It doesn't matter if you pass or not as long as you do __________________
3. Though many companies are going bankrupt, ours made a huge __________________
4. Mrs Thatcher said she could do __________________ Mr Gorbachev
5. You must make __________________ the fact that he's only seven years old
6. Dressing smartly for an interview helps you to make __________________

VII Choose ten phrasal verbs and other expressions from above that you particularly want to learn and write a paragraph using them.

WORD MAZE

All These Go With 'Go'

Go after, go ahead, etc.

AFTER
AHEAD
ALONG
AROUND
AWAY
BACK ON
BALD
BETWEEN
BEYOND
CARP
DANCING
DOWN
EASY ON
IN FOR
MAD
ON ABOUT
ONE BETTER
ONE-ON-ONE
OUTWITH
OVER
PLACES
PUBLIC
SOFT
STEADY
THROUGH
SWIMMING
TO BAT FOR
TOGETHER
TO PIECES
TO SHOW
TO TOWN
UNDER
UP AGAINST
UP IN SMOKE
WILD
WITHOUT

T E X Y D X S U T W O H S O T W I T H O U T
P O O S E A D H R X D L Y V N K U N Z P D F
T Z N O E S N G X O U L Z O H S E M Z I X D
B O Q E V K N C W J R E A L D E A I H E T O
C F P S O I O N I P R E L L W N X W A W T P
R F B I M N H M O N N L T T O V U S A N O E
P E Z M E U O G S M G O E F T N Y O G Y T H
F B I S L C T N U N D B K M A O G A R B O A
Q W O O C R E Q E O I L B C N A R T E A W H
S E K Z A D X S H Q R P A X A R H Y U C N O
D S K C U K M O T Z D H U B B B O E L W U U
B K Q F O A K F U J N R T I B N I T A T B Q
S T E A D Y R T O U V O M U D I D K W D H H
Z R O F N J G F B A C F L P O N S I B L L O
M Y D K I F H G A C H T Q A N K T E L G H J
D Q L L D S G G N P Q A P G E H W F C Y M E
S R I Q Z F H E O O T B D A B R B F A A R B
Q C W G J W W M P V N O D I E K B Y F E L Q
L P U B L I C Y H E O T E N T K S X D E I P
N O G V I F U H E R Q H V S T M U N Y C F L
B F X E F D R E H T E G O T E Y U K H K L R

ANSWERS

Grammar Check

A
1 a
2 a
3 the
4 a
5 the
6 The
7 a
8 the

B
1 a
2 a
3. The
4 an
5 (-)
6 (-)
7 (-)
8 (-)

C
1. The Portuguese the Spanish the Spaniards
2. The Americans the Russians
3. The Brazilians the Mexicans
4. The Germans the Japanese
5. The Greeks the Koreans
6. The British the Dutch

D
1. a
2. a
3. the
4. the
5 The
6. the
7 a/the
8 a
9. a/the
10. a
11. the
12. the
13. The
14. the
15. the
16. the
17. a/the
18. The
19. a
20. The

Build Up Your Vocabulary

I
1 prepare by mixing ingredients
2 manage to see
3 constitute (make up with this meaning is usually used in the passive)
4 put into bundles
5 understand (with this meaning make out is usually combined with 'can' or 'could' and 'not' or 'never')
6 making something more numerous or complete
7 claimed (make out implies that what is being claimed may well not be true)
8 renovate

II
1 up 2. without 3. up 4. out 5. up

III
1 ... make for the seaside
2 ... make for happiness.
3 ... makes up to anyone ...
4 Do them up ...
5 ... make out ...

IV
Possible word forks

make up
- a story
- her face
- an excuse
- the prescription
- the sum to £50

do with
- a cup of tea
- a cold drink
- some help
- some advice
- something to eat

make out
- a cheque
- a case for her pardon
- some figures in the distance
- the outline of the coast
- a shopping list

do up
- the bedroom
- your buttons
- her dress
- the house
- your coat

V *Possible answers:*
Work: do the housework / some gardening / the washing-up / some shopping / the cooking / business with; make a bed / a profit/loss / a cup of tea
Things, succeeding and failing: do your best; make an attempt / an effort / a mistake ... impression / a point of / allowances for.
Things you say: make arrangements / an agreement / a phone call / a suggestion / a decision / an excuse / fun of / a fuss of
Physical things: make war / love / a noise / a gesture / a face

VI
1. WAR
2. your best
3. profit
4. the business with
5. allowances for

English proverb

Beauty Is In The Eye Of The Beholder

Robert has a new model. "She's not a beauty queen," he said, "but to me she's perfect." Prunella blushed. "Beauty is in the eye of the beholder, Robert." "Indeed it is," he said, "and this old saying tells us that the idea of beauty exists in our minds. What is

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Build Up Your Vocabulary

Expressions with do and make

A The next seven units deal with phrasal verbs and other expressions based on common verbs. Phrasal verbs are basic verbs which can combine with different prepositions (or particles) to make verbs with completely new — and often unguessable — meanings. Phrasal verbs are used more in speaking than in writing. There is almost always a more formal way of conveying the same idea. Here we look at phrasal verbs formed from do and make.

C Some phrasal verbs have a number of different meanings; **do up** can mean not only 'fasten' but also 'renovate' and 'put into a bundle'. Similarly, **make out** can mean 'claim', 'manage to see' and 'understand' as well as 'write' or 'complete; **make up** can mean 'compose' or 'invent'; it can also mean 'constitute' or 'form', 'put cosmetics on', 'prepare by mixing together various ingredients' and 'make something more numerous or complete'.

D There are a lot of other common expressions based on do and make

You **do**: the housework / some gardening / the washing up / homework / your best / the shopping / the cooking / business with ..., and so on.

You **make**: arrangements / an agreement / a suggestion / a decision / a cup of tea / war / an attempt / a phone call / the best of ... / an effort / an excuse / a mistake / a bed / a profit / a loss / love / the most of / a noise / a good or bad impression / a success of ... / a point of ... / allowances for ... / a gesture / a face / fun of ... / a fuss of ... / a go (a success) of ... and so on.

- The more collocations with do and **make** you learn, the more you will get a 'feel' for the difference between the two verbs.

B Here are some of the most useful phrasal verbs based on do and make

Phrasal verb	*meaning*	*example*
do with	need, want	I could do with something to eat.
do without	manage without	We'll have to do without a holiday this year as money is so short.
do away with	abolish	Slavery was not done away with until last century.
do out of	prevent from having (by deceit)	He did me out of my rightful inheritance
make for	move in the direction of	Let's make for the city centre and find a restaurant on the way.
make of	think (opinion)	What do you make of him?
make off	leave hurriedly	He made off as soon as he heard their car turn into the drive.
make up for	compensate for	The superb food at the hotel made up for the uncomfortable rooms.
make up to	be nice to in order to get s.t.	He made up to her until she agreed to help.

• EXERCISES

I Here are some different ways in which *do up*, *make up* and *make out* can be used. What is the meaning of the phrasal verb in each case?

1. Take this prescription to the chemist and she'll make it up for you.

   ____

2. Can you make out the little grey house on the shore?

   ____

3. A human being is made up of many, often conflicting, desires.

   ____

4. If you do up the newspapers, I'll take them to be recycled.

   ____

5. I find it impossible to make Jo out.

   ____

6. Let's advertise the talk in the hope of making up the numbers a bit.

   ____

7. He made out that he had never loved anyone else.

same young man. We spent an enjoyable evening making ____________ (5) stories to explain why the pictures had been hidden.

III Correct the mistakes in the sentences below. Either the wrong preposition has been used or the word order is wrong.

1. This weekend we are planning to make the seaside for.
2. Vast amounts of money do not always make of happiness.
3. He makes up for anyone he thinks can help him.
4. Your shoelaces are untied. Do up them or you'll trip.
5. They like to make away that they have important connections.

IV Write word forks to help you learn the meanings of *make up*, *make out*, *do with* and *do up*.

V Divide the expressions in D above into any groups which will help you to learn them.

VI Complete the following sentences [illegible]

1

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This is how we do it

By Sin Siew Fun, Ahmad Ridzuan Mohammed Shariff and Nadiah Syed Nahar

Cempakans' paper recycling project

"WE don't like the way Pendidikan Moral is being taught, how the paper is marked, and how we have to memorise the 16 nilai moral word for word. All this surely won't make us better people."

This was part of the feedback we got from talking to Fourth and Fifth Formers on the subject recently.

Thankfully, the Education Ministry has got the drift and is now conducting a study on the syllabus, with a focus on content and method of teaching.

content and method of teaching.

As educationists work to improve the subject, we spoke to students, parents and teachers to get their views on what they would like Pendidikan Moral to be.

"Moral Studies can be divided into theory and practical categories.

"From the practical aspect, an oral exam can be conducted. In the oral exam, basic scenario questions should be given out to students. The students will have to answer on the spot. It is a less rigid way.

"For the written exam, we could even add in a bit of psychology and social science studies. This will all make the Moral paper more interesting." — **Jeremy M., 18, Bangsar**

"We should not place too much emphasis on grammar, textbooks and memory work in the Moral Studies exam.

"When I was in Form Two, my Moral teacher brought us to a Malaysian CARE centre (for the handicapped). Later, we had to write a composition based on that. Even though we did not get any marks, it was enjoyable! It is definitely a fun way to learn Moral." — **Wong Ee Lynn, 20, Rawang**

"I think it's cool what many private schools are doing — visiting orphanages and old folks' homes. Public schools should emulate this and incorporate it into Moral Studies." — **Selina Cheng, 16, Petaling Jaya**

"There should be practical applications in Moral Studies. Moral Studies should be held on Saturdays with trips to orphanages and old folks' homes. Students can take turns to clean up their classes on those days." — **Wong Kian Jun, 17, Petaling Jaya**

"We should have more well-trained, qualified Moral teachers and proper textbooks. Moral values that are taught can be strengthened with visits to old folks' homes and orphanages. This will help make us compassionate, caring human beings." — **Prashan D., 17, Kuala Lumpur**

"Real-life situations should be given in Moral Studies. Schools should organise field trips to charity homes, class by class. The trips should be organised according to the Moral values that are taught." — **Wong Meng Yew, 17, Petaling Jaya**

AUDITORIUM

Having a fun night with several special people

"Students learn better moral values from their seniors. Good students should be made role models for younger students. We can learn Moral from others and from our own experiences.

"Moral Studies should be taught in schools without requiring the students to memorise the 16 values. Students should be allowed to answer the moral exam questions based on their opinions and not what the marking scheme wants." — **Dhanendra a/l Paramasvaran, 17, Bangsar**

"Seventy per cent of the coursework should be practical and 30 per cent theory, but theory should not be based only on memory work.

"The practical work should be based on real life experiences, such as visits to old folks' homes and the cleaning up of schools. The potential manpower can be harnessed to yield productive work for the community.

"The Government should also focus on developing and expanding religious studies instead of wasting its energy on something called Pendidikan Moral which has failed terribly." — **Anand Pillai, 17, Petaling Jaya**

"It shouldn't be so academically oriented. It doesn't teach us very much since it's just memorising things on paper. We should take part in activities, do social and community work. We shouldn't be graded on what we put on paper but on our behaviour and actions instead." — **Jude Yap, 17, Ampang**

"It should be more subjective. Right now it is not efficient and puts us off. We should do more practical work. We could also be taught how to communicate with older people. We should be evaluated on how involved we are in the practical work." — **Jane Roland, 18, Kajang**

"Moral teachers should be properly trained. Moral studies should not be made the subject of an exam. Students learn more about morals from religious studies such as bible studies in church."
— **Parent 1**

"I would like to suggest that Moral Studies be brought out of the classroom and into real life. We need to get real.

"It's different when you have to memorise what you are supposed to, instead of actually doing it. When you're there helping someone in need, real feelings are involved, both yours and his.

"While you lend a helping hand, you are unconsciously grooming yourself into a more sensitive person. It helps you develop a caring attitude. We become thankful for small blessings. It's an exercise in humility.

"When students work together on a social project, it fosters a camaraderie which may not exist in the classroom. Racial integration gets a boost too.

"You don't get all this by just memorising values in the classroom, do you?" — **Parent 2**

"By doing errands, students can indirectly learn morals. For example,

indirectly learn morals. For exam-

a student is entrusted with sending a document to another teacher. The other teacher will take note of the student. Observations such as whether the student knocks on the door before entering the room and whether he says 'thank you' should be taken into account. The student's teacher then makes a follow-up assessment to assess the student's morals.

"Teachers should make the students list all the examples and explanations in a moral value. They should not give them all the examples. This is to ensure that the students will start to think for themselves. Most of the time, the problem students have this difficulty and they can learn the values better when they can list the values out by themselves." — **Teacher 1**

"Students are bored with learning the same nilai year after year.

"The Education Ministry can do something about this. The theory part of Pendidikan Moral should be retained but its weightage should only be 30 per cent. Another 20 per cent should be allotted to school-based evaluation where marks are given based on teachers' observations of their students.

"In this case, biasness may set in; the teacher might want to help students pass the subject. But they shouldn't give high marks to students who don't deserve it.

"The remaining 50 per cent should come from community projects. Students could become volunteers for various organisations. The respective organisations would then fill up evaluation forms based on the students' contributions.

"This would give students experience and insight into the real world. This way, students wouldn't be merely studying and regurgitating what they've learned." — **Teacher 2**

Bringing cheer to old folks

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8

MANAGING CULTURAL DIVERSITY:
REFLECTIONS ON MULTICULTURALISM IN MALAYSIA

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Managing Cultural Diversity:
Reflections on Multiculturalism in Malaysia

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The word "culture" is currently getting a lot of attention. Anthropologists, of course, have added new dimensions to this concept for over a century; though it was in active use in literature and civics long before. Some current ways in which the concept of culture has been put to use would have surprised even mid-century readers; especially the idea that the expression of the taste of a fruit is displayed as the product of some group's culture. Professor Hyacinth Gaudart of the University of Malaya speaks from her personal experience of how Durian, a heavy, thorny Southeast Asian fruit tasted like an onion to Westerners, but to a native Malaysian or other Asians the fruit tastes sweet. According to her, "this Asian fruit might be a culturally appropriate example of how people, outside a culture group, seek to establish similarities which are not at all similar to those in the culture itself."

Today we all live in a multicultural era that signals social diversity and a separation of cultures. Nathan Glazer is perhaps right to declare

in his recent book, We are All Multiculturalists Now (1997), that people are uniting around the idea of multiculturalism. However, there is another terminology that goes side by side with culture. It is "diversity," a favorite concept for politicians, teachers, and the corporate world. Although otherwise in competition, these two terms can be combined to form a more flexible and broad concept called "cultural diversity." This term perhaps will help us at this point to focus on our report on the ramifications of multiculturalism in the multi-ethnic and multi-lingual nation of Malaysia. More specifically, we will analyze how Malaysia, just like its neighbor Singapore, has deliberately developed a planned state model of multiculturalism to manage cultural diversity.

This report is based on my being a part of a Fulbright team of fifteen other educators from the United States that traveled in Malaysia and Singapore in Summer 1999 to study their rich history, traditions, and culture. My approach to this state model or "official" multiculturalism in Malaysia may best be explained as an attempt by the government to promote toleration or, perhaps better, the peaceful coexistence of groups of people with different histories, cultures, and identities. Although I am not oblivious to the contemporary politics of racial identity in Malaysia

and the quiet tensions arising out of a forced toleration of state mandated ethnic superiority of "Malays" over Chinese, Indians, and others, I wish to really identify problems that arise from the coexistence of communities with distinct beliefs, values, or practices; problems in short, of cultural diversity. It is Malaysia's cultural diversity that deserves an explanation.

Malaysia is a young country that did not emerge in its present form until 1965, eight years after independence (1957) from the British. It attracted large number of immigrants from India, China, Java, Borneo, Sumatra, Thailand and Philippines. In the early part of this century, Malaysia was the only country in Southeast Asia where the immigrants outnumbered the indigenous people.

Visitors sometimes get confused over the different races that make up Malaysia's population of about 22 millions. Needless to say that all citizens of Malaysia today are "Malaysians"; they comprise Malays and Malay-related indigenous tribes and aboriginal (62%), Chinese (28%), Indians and others (10%). Most of the tribal groups live in East Malaysian states of Sabah and Sarawak. The Malays and indigenous groups are usually lumped together under the umbrella term Bumiputras – or "Sons of the Soil".

In theory, being a "bumiputra" bestows certain advantages. The New Economic Policy or NEP introduced by the government after the race riots in 1969, discriminates in favor of the indigenous population – mostly the Malays, but also the non-Malaya tribal peoples of East Malaysia and the Orang Asli of the peninsula.

The country's cultural blend makes Malaysia a nation of immigrants like the United States, but it is also a potentially volatile mixture. Yet only once since independence in 1957 has a communal riot occurred. Today, most Malaysians are too young to remember the May 1969 race riots, although they have lived with their consequences ever since. The government's current affirmative action policy of reducing economic disparities between the races has given the Malays an upper hand. Over the years, non-Malays have been bitter about such state-mandated discrimination against them by the government led by Malays, but somehow, tensions have been kept at a very low level. Apparently, Malaysians from all ethnic and racial backgrounds today are in better harmony than ever before; most of them are more interested in being a part of the economic boom than creating racial tensions.

In his independence day speech to the nation in 1992, Malaysia's Prime Minister Mahathir Mahammed said that many had predicted that its multiracial, multicultural, and multireligious society would collapse through independence. "Malaysia has proven to the world, that its multiracial nature has not prevented it from achieving progress and success. We must continue to cooperate and be united."

It may be pointed out here that today the Prime Minister's political dominance hinges largely on economic success, but the recent slide in Malaysia's economy has somewhat weakened his grip on power. He does not seem to favor more open political system to promote transparent accountability. The Prime Minister hopes that the undercurrent of racial turbulence may end as Malaysia develops to an industrialized nation status. "Vision 2020," Mahathir's long-term development plan envisages that by that date there will be a united Malaysian "race" with a sense of common and shared destiny." There is no mention here of "bumiputras," "Chinese Malaysians,"or any other racial or ethnic groups, but of a single Malaysian identity which transcends race.

Not everyone agrees with this vision. There are those who say that the communal peace which has prevailed in the nation since 1969 has been based on a fast-growing economy in which everyone has gained but unequally. What if the economy slows, as it has happened recently? Then, these critics argue, the old racial animosities and conflicts might quickly re-emerge. Others would like to see a plural society where difference is respected and accepted. If one is an "Indian" or "Iban" does not mean that he or she is less Malaysian.

As indicated earlier, the New Economic Policy (NEP) introduced in 1970 was a kind of recipe for racial harmony. It offered Malays, the economic underdogs, the chance to catch up with the Chinese who virtually controlled the national economy. Racial quotas were introduced to raise their stake in the economy to at least 30%. They were granted scholarships to study abroad, they were pushed into managerial jobs and were given passport to get rich quick. Many took advantage of the quota system and rose to higher economic status. However, because the NEP favored the Malays it antagonized almost all non-Malays. Until 1991 when this policy was replaced with the New Development Policy (NDP) which formalized liberal strategy of economic growth and provided incentives instead of quotas, the NEP was denounced as racist by its critics and flagrantly abused by many of those it tried to help. However, the emphasis now is also on ensuring that bumiputras retain and build on the wealth they have accumulated.

The government now wants to wean Malays off government patronage, but probably extends them protection until the dependency syndrome has completely disappeared. Most Malaysians have welcomed this change in emphasis, but critics still hold that the NDP is designed to maintain the status quo.

The discussion so far has centered around Malaysia's state model multiculturalism relative to economics. Despite the growing economic well being of almost all ethnic groups which has been unfortunately unequal, ethnocentric upheavals have been widespread with almost all ethnic groups. In many areas, students from Mandarin or Tamil medium schools have been intolerant of each other. Ethnocentric stereotypes among youngsters have resulted in ethnic insults. In recent years attempts have been made by the national government to include materials about all ethnic groups in textbooks. The government is also imposing models of greater cultural understanding among ethnic groups in school curricula. It is also pushing Islam to be the basis for forming a national culture. In other words, the government is actively controlling the national culture to promote a national identity.

It is said that inspite of strong linguistic and cultural ties, especially among the Chinese and the Indian communities, the spirit of Malaysian nationhood transcends ethnicity. The Malaysian ethnic groups are perhaps similar to American ethnic groups who consider themselves Americans with an ethnic qualifier. As an Asian-Indian-American who studied the Malaysian multiculturalism for a short period, I came across several interesting episodes of Malaysian nationalism among the Malaysians of Indian descent. When in the course of a discussion I displayed my curiosity to learn of the ethnic heritage and pride of several Malaysian Indians whom I met in stores and social gatherings, they invariably corrected me by saying that they are Malaysians; however, their ancestors came from India. In other words, Malaysians of Indian descent consider themselves to be Malaysians first and then they trace their ethnic identity to the Indian sub-continent.

Let me begin with a place where the idea of somebody's culture really does explain something. When Tamils came from Madras (now Tamilnadu), India as plantation workers to Malaysia at the turn of the century, they brought with them a rich mixture (language, stories, songs, religion, rituals, beliefs) we call culture. It was often reasonable for the Malays or Chinese to ask why these Indian immigrants were so different, and a sensible answer would have been, "it is an Indian thing", more provincially a Tamil custom; or simply it is their culture. It is striking how much of this form of difference has disappeared through a process of assimilation imposed by a state-centered national culture in Malaysia. Over years and generations, these Tamils have become Malaysians but not Malays. Now a word about cultural diversity in America.

Coming as I do, from India, I find the broad cultural homogeneity in America more striking than its variety. When I was in school in India in the fifties, we spoke English in school, Oriya at home and some Urdu with Muslim friends and neighbors. In my home state of Orissa with a population of 20 millions then, we were required by the state school curriculum to learn three languages – English (official language), Hindi (national language), and Oriya (mother tongue). Also, we were familiar with several dialects used in different parts of the state. So why, in Malaysia or America which have less diversity of culture, are we so preoccupied with diversity and so inclined to call it cultural?

We can explain this phenomenon by describing us as creatures of diverse social identities. In a diverse society like the United States today, we are profoundly shaped by the groups to which we belong. Our membership in these groups is central to who we are. Some groups have the names of the ethnic cultures: Italians, Jewish, Polish. Some go by races: Black Asian, Indian, etc. Nowadays, some groups are called Hispanics and Asian-Americans. We also use terms like Chicano culture, Gay culture, middle class or working class culture, etc. We cannot obviously attribute a culture to each identity. In We Are All Multiculturalists, Nathan Glazer contends that in a few years since 1980's, teachers in public elementary, middle, and secondary schools have come to take for granted something called "multicultural education" in America. The word "multicultural" now covers an extraordinary range of educational practices.

The American students are being taught something of the history of all the world's continents and the Africans who built the pyramids. The latter is essential for the African-Americans whose frustrations for not being respected by the dominant white culture are well documented. Glazer rightly sees that the primary demand of multiculturalism is respect, and this respect is to strengthen tolerance and good relations

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among the individuals in the various groups whose character and achievements are to be displayed...".

In a recent visit to an elementary school in the City of Birmingham, Alabama (USA) as a part of the group of "Leadership Birmingham," I was profoundly moved by the first grade children singing a song called "The World Is A Rainbow," especially, by the lines "now you be you and I'll be me." I wish to put the entire song below as an example of how our children are socialized into multiculturalism.

The World Is A Rainbow

The world is a rainbow
That's filled with many colors
Yellow black and white and brown
You see them all around.

The world is a rainbow
With many kinds of people
It takes all kinds of people
To make the world go round.

Now you be you
And I'll be me
That's the way we were meant to be
But the world is a mixing cup
Just look what happens when you stir it up.

The world is a rainbow
With many kinds of people
And when we work together

It's such a sight to see
The world is beautiful when we live in harmony.

It is evident that there is ambivalence about assimilation but not about integration or cooperation among diverse groups. The source of multiculturalism in education then is the rejection of an assimilation ideal. It is suggested that this renunciation flows from America's failure to accept its black citizens on equal terms.

Many in this country, including Nathan Glazer, thought that the powerful antidiscrimination legislations of 1964 and 1965 (the Civil Rights Act and the Voting Rights Act, etc.) would help promote blacks' integration residentially, educationally, and socially. Since this did not happen, it is argued that "forces that will produce the changes we are looking for are individual and voluntaristic, rather than governmental and authoritative." All that is left if government intervention is not going to work, is education; and in education multiculturalism is the only answer.

The multicultural scenario in Malaysia is not much different except that everything, including the structure of cultural diversity, is state ordained. During my visit to various elementary and secondary schools in Malaysia, I was amazed to find a structured academic curriculum that embraces multiculturalism in syllabi and textbooks. We also learned how different ethnic practices are discussed in college courses. Professor Hyacinth Gaudart, a leading scholar in multiculturalism and our Fulbright academic advisor, was very optimistic about Malaysia's cultural pluralism. She shared with me a number of her class projects relative to multiculturalism and said emphatically that "multiculturalism is indeed possible" in Malaysia. She, however cautions that "cultural pluralism governed by ethnocentricity is a fertile bed for bigotry and social unrest."

Multiculturalism is still a "perspective in the making," and it will never be a "finished product."

During my travel in different regions, including Sarawak and Sabah of Malaysia, I could see the introduction of a basic foundation for a multicultural curriculum in schools and colleges by the national government. Multicultural focus in curriculum deemphasizes the cultural limitiations distorting the vision of the teaching faculty. The teachers I spoke with thought that multiculturalism has the most relevance for the teaching of social studies, history, and literature. However, during my further probe I gathered, that in course of time, they would certainly welcome other academic areas.

It is said that multiculturalism is based on the idea of "multiple perspectives" - that there is more than one way to view and understand an event, an era, or an idea. For example, let us examine the question. Did industrialization in the 1980s in Malaysia benefit all ethnic groups? For Malays the answer was "yes," but several non-Malaya tribal groups and Malaysians of Indian origin said "no."

Multiculturalism is a call for "inclusion" in the curriculum. It is important that students know where their ancestors fit into the historical picture. This focus generates a sense of pride in cultural groups and engages them in the study of the past. I was very impressed to see a number of group research projects on multiculturalism completed by students at the University of Malay in PBET 2301: The Multilingual-Multicultural Classroom. Some of the projects were:

1. Birth in the Chinese Society
2. Vegetarianism: An Indian Viewpoint
3. Malaya Wedding Ceremonial in General

Of course, a student in Malaysia is required to learn Malay, English, and another ethnic language at the college level. I believe that this language training and a multicultural approach supports respect for social and cultural differences. In organizing classroom lectures and discussions,

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the teacher in a multicultural setting enables each student to be an active learner.

Has multiculturalism in Malaysia generated controversy? The answer is yes. Of course, the intensity of the controversy is difficult to measure given the limited nature of the country's open society and the dominant role of the state. According to some Malaysian social scientists, multiculturalism in Malaysia is idealized. The country's racial, ethnic, and class divisions are rooted in centuries of disputes over land, commerce, and religion. Added to these are long spells of colonialism and feudalism.

The notion of freedom and equality in Malaysian political democracy does not guarantee protective security or transparent accountability. An overly centralized nation, Malaysia is trying its best to safeguard its "official" model of multiculturalism not through public debates but by some amount of arbitrariness. It does facilitate the celebration of cultural differences in educational curriculum and in market place just to promote and sustain peaceful coexistence among various ethnic groups. As professor Wan Zawawi Ibrahim of the University Malaysia Sarawak says, "there is no equal bargaining and equal exchanges in the

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marketplace. Bargaining among the races has become important. The West Malaysia agenda was dictated by this bargaining." Accouring to him, "the emergence of the Malaysian state is based on a negotiation between Malayees and non-Malayees."

Malaysia is a young country. It is perhaps the only Third World country that has removed poverty and is committed to achieve the industrialized nation status by 2020.

Dr. Mahathir Mohammed, the architect of Malaysia's Vision 2020, is perhaps in some political turmoil, but is not unsure about the country's future. The mood is anxious, but Malaysia is proud that the great wound of the 1969 racial strife has not opened. The country has shown a remarkable capacity in building bridges among the ethnic groups. Some groups are uncertain about the country's future after Dr. Mahathir and are wondering whether a multicultural society is its destiny. In my judgment, Malaysia has done a miracle in its nation building efforts. It needs to broaden this miracle through more participatory democracy and multiculturalism in order to manage its cultural diversity on a more sound footing.

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9

THE EDUCATION OF THE ARTIST IN MALAYSIA: A SURVEY OF TERTIARY LEVEL PROGRAMS IN ART AND DESIGN, AND RESOURCES ON CULTURAL POLICY

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The Education of the Artist in Malaysia: A Survey of Tertiary Level Programs in Art and Design, and Resources on Cultural Policy.

The following information presents a limited survey of art and design programs at the tertiary level in Malaysia. A majority of the information presented here is quoted from college and university catalogs, promotional materials, and institutional web sites. Along with the survey of tertiary level programs is information regarding cultural policy and commentary on art education in Malaysia. These additional resources should provide the researcher with sources and background for additional investigation.

Background

In 1991, Dr. Mahathir Mohamad, Prime Minister of Malaysia, presented a policy that envisions Malaysia as a 'fully developed' nation by the year 2020. Education is the keystone to the Vision 2020 program; for education will foster social cohesion and deliver a talented and skilled work force to drive economic expansion.

The Malaysian higher education system is 43 years young. Beginning with independence in 1957, the federal government set-out to build a nationwide university system to provide for its people. The education of the artist in Malaysia, within the formal school system, is accomplished through a federally funded public university system and private institutes, colleges and universities. Both public universities and private institutions offer advanced education in the arts within a highly competitive atmosphere.

Admission to the eleven public universities in Malaysia is based on competency and test scores. A regulated number of positions are reserved (quota system) for the Malay and indigenous peoples (bumiputra). This affirmative action program was designed by the government to favor the bumiputra. By increasing the percentage of malays and indigenous peoples admitted to programs at the tertiary level the government sought to redress the disparity of power and wealth among ethnic Malays. *(Soc.Culture. Malaysia.) http://www.aloha.net/~oka/scm/scmfaq.htm)*

Prompted by the racial riots of May 13, 1969, the Tunku Abdul Rahman government instituted a plan known as the New Economic Policy (NEP) which was designed to correct economic and social imbalances. Officially the New Economic ended in 1989, however affirmative action programs continue for the bumiputeras.
(Soc.Culture. Malaysia.) http://www.aloha.net/~oka/scm/scmfaq.htm)

The two fundamental aims of the New Economic Policy were:
(a) The eradication of poverty by raising income levels and increasing employment opportunities for all Malaysians irrespective of race;
(b) The acceleration of the process of restructuring Malaysian society to correct the economic imbalance so as to reduce and eventually eliminate the identification of race with economic function.
Ahmat, S. (1980). "Nation building and the university in developing countries: The case of Malaysia." Higher Education, 9 (6), pp. 721-741.

As a consequence of the quota system and governmental budgetary constraints, many talented and qualified students in search of advanced or specialized study are closed-out of the public system. This situation has a significant impact on Malaysian chinese and indian students. Many students who have the qualifications and are financially able go overseas for their tertiary education. In a 1999 survey, the Education Counselling Service of the British Council estimated the cost for a Malaysian student to study abroad at RM250,000 (ringgit) per four-year degree in Australia, United States or United Kingdom. The outflow of capital from Malaysia is significant, and is estimated on a annual basis to be RM2.5 billion to RM3 billion. *(Sibert 1999)(Tunku Ismail Jewa 1997)*

A need for privately funded educational institutions at the college/institute level was evident. Since the 1950's, 564 private higher education institutions (PHEI) have been founded in Malaysia to cover a range of academic, professional, technical and management studies at certificate, diploma and degree levels. *(Sibert, 1999) (New Strait Times 14 July 1999*). In 1996, a National Accreditation Board was established to review "courses of study in private education institutions in Malaysia [to ensure] international standards." *(Sibert, 1999)*

Dr. Anthony E. Sibert's, 1999 paper entitled "Private Higher Education in Malaysia", provides an excellent overview of private higher education in Malaysia. Dr. Sibert detailed the development and structure of agreements, referred to as twinning programs, between Malaysian private higher education institutions and foreign colleges and universities. Dr. Sibert describes twinning as " . . . a formal agreement between a local private higher eduction institution and one or a consortium of foreign universities to run a part of the programme in the local PHEI and then proceed to the overseas university for the remaining portion of the programme. The foreign university/college sets the curriculum, the examinations and standards required in terms of admission, faculty and facilities."
"Under such a agreement, every qualifying student is guaranteed a place in the foreign institution and on enrollment at the local PHEI is deemed as a bona fide undergraduate of the foreign university. Students register with the local and the foreign institution. Typical twinning agreements are either one year in the local PHEI and two years in the overseas university or two years in the local PHEI and the final year in the overseas campus. The curriculum taught locally is exactly the same

as that in the twinning university and courseware materials available to each student in the local PHEI bears testimony to this. The degree is conferred by the foreign university. In a more recent development, PHEIs are vying for 3+0 agreements where all three years of a degree programme are undertaken at the local PHEI. Students need not go oversees although the overseas university confers the award." *Sibert, A. (1999) "Private Higher Education in Malaysia" Fulbright-Hays Seminars Abroad Programme, p. 10.*

In addition to Twinning programs other opportunities exist for Malaysian students to participate in foreign-linked higher education programs, such as: Credit-transfer programs, Advanced standing programs, External degree programs, Distance Learning programs, and Joint programs.

1. *ART AND DESIGN PROGRAMS - PUBLIC/GOVERNMENT FUNDED*

University Sains Malaysia

School of Fine Arts
Dean, Prof Dr. Ismail Abdullah
Pusat Pengagian Seni
Minden 11800
Penang Malaysia
Tel: 04-657 7888
Fax: 04-656 5401
URL: http://www.usm.my/

"The University of Sains Malaysia's program in Fine Arts began in 1972. In 1984, the Center for the Arts was established and, over the years, has become a premier institution of higher education for study in the Fine and Applied Arts."

"The Arts Center include studios for painting, graphic arts, photography, printmaking, and sculpture. All of the studios are equipped with essential equipment and technologies and are maintained by experienced technicians and staff."

"Objectives:

- To accomplish the national need of manpower in the area of creative arts.
- To produce art practioners or performers of high caliber through certificate, diploma, or degree courses.
- To facilitate researchers in the area of design, theatrical forms and music.
- To offer services within the Fine and Performing Arts and Music education to the University community and the general public.
- To encourage talented individuals in the production of artistic works."

Academic Programs in the Fine Arts
B.A., M.A. And Ph.D. degrees in Fine Arts
Certificate in the Creative Arts

Areas of Study:
"History/theories and appreciation of Art, South-East Asian Art, Contemporary Malaysian Art; Studio workshops and contemporary idioms of expression."

Universiti Malaysia Sarawak - UNIMAS

Faculty of Applied and Creative Arts

94300 Kota Samarahan, Sarawak
Tel: 082-671000 ext. 446 or 563
Fax: 082-672314
Email: postgrad@faca.unimas.my
URL: http://www.unimas.my/

The Universiti Malaysia Sarawak (UNIMAS) established the faculty of Applied and Creative Arts in 1993. "There are six undergraduate programs: Drama and Theater, Cinematography, Fine art, Design Technology, Arts Management, and Music. Each program is a merger of creative arts, technology and management and is geared towards preparing students to meet the needs of the 21st century. Industrial attachments and field studies form an integral part of the curriculum, providing students with opportunities to experience workplace relevance in addition to theoretical studies and studio exercises in the various state of the art media technology."

"Currently there are twenty four full-time staff. There are 3 associate professors, 15 lecturers, and 4 tutors. Two adjunct professors have also been appointed and several industry experts are engaged as part time lecturers."

"The Faculty of Applied and Creative Arts offers graduate students courses and research opportunities that focus on the development and study of creative works in the arts and technology. The UNIMAS philosophy is to encourage interdisciplinary inquiry. Toward that end, " the faculty provide a facilitating environment that allows students the opportunity to develop in-depth knowledge and conduct independent critical inquiry in their chosen field of study in the arts and to gain expertise which may be applied to technological innovations for the benefit of society." *UNIMAS Prospectus Postgraduate Studies, pg. 52.*

Post-Graduate Degree Programs
Doctor of Philosophy (Ph.D.)
"The degree of Doctor of Philosophy (Ph.D.) is a research degree for which a thesis is presented, embodying the results of original investigation.

Masters of Arts
"The degree of Masters of Arts is a research degree for which either a thesis is presented or a dissertation plus a portfolio of works which displays an indepth understanding of the field under study."

"The Faculty of Applied and Creative Arts have identified their niche research areas. Graduate students are encourage and offer opportunities to work alongside faculty mentors in the following areas:

Borneo Cultural Heritage

- Ethnomusicology
- Indigenous Arts and Crafts of Borneo
- Performing Arts and Dances of the Indigenous communities in Borneo

Cultural Theory and Policy

- National Cultural Policy with reference to the Arts
- Cultural Studies and Postmodern Theory

Art History

- Sacred Traditions of South East Asia"

UNIMAS Prospectus Postgraduate Studies

Universiti Teknologi MARA

Faculty of Art and Design
Dean, Prof Dr. Abdul Shukor Hashim
Universiti Teknologi MARA
Faculty of Art and Design
40450 Shah Alam
Selangor Malaysia
URL: http://www.itm.edu.my/

Background
"The Universiti Teknologi MARA of Art and Design has grown to become the foremost Art and Design institution of higher learning in Malaysia. The Diplomas offered by the institute are recognized as equivalent to a first university degree. Graduates from the Institute are deemed academically equipped to pursue post graduate courses at foreign universities."

Objectives

"The aims and objectives of the faculty of art and design:

- To provide students with a structure of sequence and learning experience which will lead effectively to the acquisition of selected art skills, knowledge and understanding appropriate to various levels and achievements to develop individual talents and skills.
- To prepare students for the job-market.
- To create a sense of responsibility toward environmental changes, society and cultural development.
- Through active participation and involvement in art activities, students are exposed to various problems in art education. The students are encouraged to collect useful data pertaining to current development of art and be analytical in their approach to art."

"The following courses are offered by the faculty:

- Diploma in Art and Design
- Diploma in Art and Design (Graphic Design)
- Diploma in Art and Design (Textile Design)
- Diploma in Art and Design (Fine Metal)
- Diploma in Art and Design (Industrial Design)
- Diploma in Art and Design (Pottery and Ceramics)
- Diploma in Art and Design (Fashion Design)
- Diploma in Photography
- Diploma in Art and Design (Fine Arts)
- Diploma in Music
- Diploma in Art and Design (Art Teachers' Diploma)"

2. *ART AND DESIGN PROGRAMS - PRIVATE HIGHER EDUCATION INSTITUTIONS*

There are many private art schools in Malaysia. The two colleges presented in this survey are well recognized for the quality of their teachers, educational programs and relationship to their community .

Equator Academy of Art and Design

School of Art Media & Design
47 Anson Road 10400 Penang, Malaysia
Tel: 604-2265116 or 2265327
Fax: 604-2264766
URL: http://www.penang.net.my/equator
email:eqaoad@po.jaring.my

Equator Academy of Art is a leading private school of art and design located in Penang, Malaysia. It was founded in 1987 by Mr. Chuah Kooi Yong.

The college offers Diploma, Associate Diploma, Certificate and DMU (UK) Diploma [Twinning Program] in five majors:

- Graphic & Multimedia Design
- Interior Architecture Design
- Architecture Technology
- Fashion Design Technology
- Fine Arts

"Entry Requirements: Form 5/ GCSE/SPM/M/CSS/ SENIOR MIDDLE 3 School Certificate or Equivalent
Duration: 3 years Full-time (9:00am to 4:30pm and 7:30pm to 9:30pm"

"Entry Requirements: GCSE/SPM/MICSS/ (with 3 credits) STPM/ A Level or Equivalent.
Duration: 3 years Full-time (9:00am to 4:30pm)"
"Equator Academy of Art and Design offers a twinning program with De Montfort University in Liester, UK. Students who completed their SPM studies (GCSE studies) or other equivalent are admitted to the Foundation year. Students study for two years before being awarded the De Monfort University Diploma. With the British Diploma, students may proceed to continue their education at De Montfort University for one year before being awarded the BA (Hons) degree."

"Equator Academy of Art and Design has a credit transfer program with the following universities:

- University of the West of England, Bristol, UK
- University of Huddersfield, UK
- Napier University, UK
- Auckland Institute of Technology, New Zealand
- Wanganui Polytechnic, New Zealand"

Malaysian Institute of Art

249-299, Jalan Bandar 11, Taman Melawati
53100 Kuala Lumpur, Malaysia
e-mail: mia@po.jaring.my/mia
URL: http://www.jaring.my/mia
http://www.mia.edu.my/mia

The Malaysian Institute of Art was founded as the first private tertiary institute of art and design in 1967. The Malaysian Institute of Art is recognized as the premier private art institute in Malaysia.

"The Malaysian Institute of Art offers full-time three-year courses leading to the award of diplomas in the following areas: Fine Art, Textile/Fashion Design, Music, Graphic Design, Ceramics, Drama, Photography, Interior Design, and Industrial Design. Students may take elective subjects in the such areas as: liberal arts computer graphics, computer aided design, desktop publishing, multimedia, languages, calligraphy, and brush painting."

Programs:
- Fine Arts
- Interior Design
- Fashion

"Malaysian Institute of Art has established links on academic collaboration and exchange with the universities and colleges listed below. MIA graduates may gain entry into these universities and colleges of art through credit transfer or advanced placement to complete their degree programs in one or more years depending on he merit of the transcripts and the strength of their portfolio."

1. University of West England, Bristol, UK.
2. University of Northumbria, Newcastle, UK.
3. Staffordshire University, UK.
4. University of Wolverhampton, UK.
5. University of Wales Institute, Cardiff, UK.
6. Falmouth College of Art, Falmouth, UK.
7. The Robert Gordon university, Aberdeen, UK.
8. Academy of Art College, San Francisco, USA.
9. International Fine Arts College, Florida, USA.
10. Columbia College, Missouri, USA.
11. Oklahoma City University, USA.
12. Xi College of Fine Arts, Xi-an.
13. Curtin University, Perth, Australia.
14. University of South Australia.
15. University of Tasmania, Australia.
16. Wanganui Regional Community Polytechnic, New Zealand.
17. Sozosha College of Design, Osaka, Japan.
18. Paris American Academy, Paris, France.
19. Espoo-Vantaa Polytechnic, Finland.
20. Yunnan Art Institute, Kunming.
21. Nanjing College of Art, Nanjing.
22. Xinghai Conservatory of Music, Guangzhow.
23. China Conservatory of Music, Beijing.
24. Xi-an Conversvatory of Music, Xi-an.
25. International Modern Design Art College Yunnan University.
26. International Modern Design College Inner Mongolia Normal University.

3. GENERAL DIRECTIONS OF CULTURAL POLICY

The following information is a selection from the United Nations Research Institute for Social Development report on Cultural Policy in Malaysia. The policy statement provides an excellent overview of: General Directions of Cultural Policy, Administrative and Institutional Structures, Instruments Of Cultural Policy, Sectorial Policies, Cultural Industries, Cultural Development, International Cultural Cooperation, Addresses and Sources.
http://www.unesco.or.kr/culturelink/data/search/database/my.html

"Malaysia is a multi-racial country with rich cultural heritages. Much of its cultural heritages are recorded in various formats - manuscripts, artifacts, sculptures, traditional motif and designs on textiles and jewelry, etc. Some of these items are kept in libraries, museums, archives, art galleries and cultural centres. There are also traditional songs and music, poems and rhymes, legends, traditional herbs, and oral traditions, which are handed down from generation to generation."

"The Malaysian government recognizes that cultural programmes are instrumental to improve the quality of life and to promote national integration. In an attempt to establish national unity acceptable to all citizens, regardless of ethnic origins or religion affiliations, the government introduced ÒRukunegaraÓ (Malaysian nationhood) as pillars of national philosophy. The "Rukunegara" declares that Malaysia is Òdedicated to achieve a greater unity of all her peoples, to maintain a democratic way of life, to create a just society in which the wealth of the nation shall be equitably shared, to ensure a liberal approach to her rich and diverse cultural traditions, and to building a progressive society which shall be oriented to modern science and technology". To attain the above ends, the "Rukunegara" is guided by 5 principles: "Believe in God, loyalty to king and the country, upholding the supremacy of the constitution, rule of law, and mutual respect, good social behavior and morality"."

"The role of culture is to enrich national identity, strengthen cultural understanding among the ethnic groups, and inculcate consciousness and appreciation of the arts and culture among the people. The National Cultural Policy was formulated in 1971. The Policy consists of three important elements, i.e. Malaysia gives greater emphasis on cultural programmes that enhance national identity, promote national integration and unity as well as maintain racial harmony. The base national culture is the Malay culture, however other cultures of different ethnic groups practice their own unique cultures."

"Malaysia is envisioned to attain a fully developed nation by the year 2020. Vision 2020 emphasizes Malaysia to be developed in all dimensions: a nation united and at peace with itself and with others, with its people strong in moral and spiritual values. The thrust is to develop an information-rich society, imbued with science and technology culture. The challenges facing the country towards fulfilling these goals, include "building a united Bangsa Malaysia or Malaysian nation; creating a psychologically liberated, secure and developed Malaysian society; fostering and developing a mature democratic society; establishing a fully moral and ethical society; establishing a mature, liberal and tolerant society; establishing a scientific and progressive society; establishing a fully caring society; ensuring an economically just society, in which there is a fair and equitable distribution of wealth of the nation; and establishing a prosperous society with an economy that is fully competitive, dynamic, robust and resilient"."

"Spiritual, moral and ethical values are being emphases for Malaysian society in the quest to be a fully developed nation. A good value system emphasizes moral and ethical behavior based on religion, customs and traditions. These values are further emphasized as a critical component in the nation's drive towards becoming a fully industrialized nation. To inculcate positive values and ethics, attributes such as discipline, honesty, diligence, integrity, resilience, tolerance, thrift and respect for elders, which characterize the social fabric of Malaysian society, continue to be nurtured through the education system, business organizations and associations and family-oriented programmes."

"All Malaysians are encouraged to inculcate a deep respect for moral values and adopt them as a code of conduct. Moral values and ethical behavior are given greater prominence and recognition through the Rakan Muda programmes (youth friendship programme), besides propagating a healthy lifestyle for youths, aimed at instilling positive values among them. In order to encourage public involvement in cultural activities, the Culture Division of the Ministry of Culture, Arts and Tourism organizes or sponsors such activities as Socio-Cultural Youth Camp which is intended to create and develop a generation of cultural leadership who are creative and innovative in the field of culture and art. The camp is open to participants including students, leaders, activities and members from organizations at district, state and federal levels."

"As Malaysia moves forward into the next millennium, where Information Technological is recognized as the prime mover of the global community, Malaysian government is aggressively promoting IT culture to its society, especially among the younger generations."

Commentary on Visual Arts from the UNESCO Policy Paper on Malaysia

"To encourage Malaysians to create works of arts of high standard, art galleries are being set up in major cities. The new National Art Gallery, costing about RM40 million, is being built and expected to be completed in 1998. The Gallery will be the centre for preserving and exhibiting contemporary Malaysian art treasures. The National Art Gallery has published art catalogues and compilation of essays

on Malaysian art writers. The Gallery organized an annual event - the Young Contemporaries ‹ that has been the platform from which many prominent artists of today have emerged. It also assists arts clubs/groups to have Open Art Shows and hosting an annual Philip Morris Art Award. The Gallery also supports schools and libraries to hold art competitions. Malaysian unique jewelleries and textiles with its special designs are being displayed in museums."
"In order to encourage private sectors and individual participation in the promotion of arts, an Art Exhibition Funds was set up. In 1996, 3 major private sectors contributed a sum RM7,250,000. From the Art Exhibition Fund, the Art Gallery spent RM107,076 in 1973, RM902,937 in 1994, RM1,208,771 in 1995 and RM770,679 in 1996 to acquire permanent art collections."

"The Ministry of Culture, Arts and Tourism has provided a development grant amounting to RM5 million to be shared among the National Art Gallery, the Museums, and the National Archives for the purchase of arts/paintings, museum products and archival materials."

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Soc.Culture.Malaysia:
http://www.aloha.net/~oka/scm/scmfaq.htm

UNIMAS Exhibition Catalog - CIPTA 98
University of Malaysia Sarawak

UNIMAS Postgraduate Catalog
University of Malaysia Sarawak

United Nations Research Institute for Social Development:
http://www.unesco.or.kr/culturelink/data/search/database/my.html

RESOURCES

The British Council in Malaysia
http://www.britcoun.org.my/index.htm

KULTURE
http://www.kulture.com.my
A forum on the arts in Kuala Lumpur.

Soc.Culture.Malaysia:
http://www.aloha.net/~oka/scm/scmfaq.htm
"A discussion forum for highlighting important issues in Malaysian society: race relations, nation-building, and national development."

The Star Online - Mayasia's English Language Newspaper
http://thestar.com.my/education/welcome.html

United Nations Research Institute for Social Development:
http://www.unesco.or.kr/culturelink/data/search/database/my.html
General Directions of Cultural Policy, Administrative and Institutional Structures Instruments of Cultural Policy, Sectorial Policies, Cultural Industries, Cultural Development, International Cultural Cooperation, Addresses, and Sources.

" Appropriation Reversed: Malaysian Contemporary Art"
Curator: Zainol Abidin Ahmad Shariff
file:///Macintosh%20HD/MALAYSIA/Malaysia-%20Appropriation%20Reverse

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CULTURE AND CHILD DEVELOPMENT
LESSONS FROM MALAYSIA

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Fulbright-Hays Seminar Abroad
Malaysia and Singapore
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PREFACE

During the Summer of 1999, I had the honor and good fortune to participate in the Fulbright Hays Seminar Abroad in Malaysia and Singapore. This six-week adventure allowed me to immerse myself in the rich, fascinating, and complex cultures of these two countries, to participate in seminars offered by some of the most prominent professionals in all areas of Malaysian and Singaporian society, and to engage in more extended discussions with professors, teachers, and others whose work directly and indirectly impacts the development of children in these countries. Many of these new-found colleagues I met and worked with were kind enough to indulge me in extended dialogue about a variety of aspects of Malaysian society and its relationship to the development of children, patiently answering my countless questions, offering both spoken words of wisdom and those contained in published works they so generously shared with me. In addition, extensive travel both within Singapore, Peninsular Malaysia, and Sarawak afforded me a wondrous variety of more informal experiences with children and adults living in these countries, complementing my other Seminar experiences.

Since returning from Malaysia and Singapore, I have begun teaching a new course, *Child Development in Global Perspective*. In the process, I have shared with my students a good deal of what I learned in the Seminar. At times, this has involved introducing into our discussions factors not so commonly included in child development courses, factors such as Malaysia's varied geography and its impact on the lives of its people. At other times, we have included factors more commonly located in discussions of child development, illustrating them with specific examples from Malaysia, such as the diversity of the country and the cultural traditions and practices of its three dominant racial/ethnic groups: Malay, Chinese, and Indian. These discussions have served to deepen understanding of the relationship between culture and human development. Time and again, these understandings have been informed by the power and utility of the contrasting cultural frameworks of individualism and collectivism, and by discussions of the effects of sociocultural change upon these cultural frameworks. Grounding these understandings in the specifics of Malaysian culture has proved extremely beneficial.

This report is focused on the dynamic relationship between these cultural frameworks and Malaysian society. In particular, it emphasizes the ways in which the study of Malaysia can contribute to understandings of these contrasting frameworks and the usefulness of these frameworks, in turn, for understanding Malaysian cultural practices. It is my hope that the information contained in the report will enhance student learning in courses with an in-depth focus on cultural and child development as well as courses in child development more generally.

Caveat. I did not participate in the Seminar with the expectation that I would become an expert on culture and child development in Malaysia in just six weeks. To have anticipated such an outcome would have been naive - indeed misguided. I did, however, anticipate that I would begin to find answers to some of the interesting questions developmental psychologists ask about culture and development. After all, my goal was to begin to learn about the ways the changes in Malaysian society (those associated with the National Economic Policy implemented in 1970) were beginning to affect changes in child socialization and development. Even this goal turned out to be far too ambitious. And on reflection, this all makes good sense. What I did find was that the questions I thought I would ask (and find answers to) needed to be reformulated in light of what I was learning "on the ground" once in Malaysia. It was by participating in the Seminar that this reformulation process occurred. Yet even as I tried to adapt my questions to what I was learning, I did not find easy answers to issues about differences in socialization practices among the various ethnic groups in Malaysia. How could I?! There are no easy or simple answers in Malaysia - or in the United States, for that matter. The six week Seminar did serve to help me begin develop meaningful frameworks within which to explore childhood socialization and the effects of changing sociocultural contexts. These are the frameworks I have introduced into my teaching. They are the focus of this report.

I end this introduction with a brief story. Towards the end of the Seminar experience, I had the good fortune to be invited to lunch by one of my new-found Malaysian colleagues. As we took in a most wonderful meal of Malaysian-Chinese vegetarian "goodies," I confessed that I was pretty confused about what I was learning. I wondered aloud if I was just not seeing things that were "there" in front of me. My colleague was kind enough to guide me in this conversation, and in the way Malaysians are so well known for, support my exploration of my understandings - or lack thereof. As we talked, I felt a sense of relief. At day's end, I reflected in my journal about my understanding of what had transpired during our discussion. Here is part of what I wrote about my colleague's wise counsel:

> *"If I am confused, it is because it is confusing. That is how it is! My colleague tells me she has a friend, also new to Malaysia but here quite a bit longer than I, who thinks he understands this country. She tells me that such a claim may be a bit dangerous - or at least unwise."*

I apologize in advance for any confusions or errors in understanding.

A Framework for Understanding Culture and Child Development: Lessons From Malaysia

Anthropologists have written extensively about the visible and hidden dimensions of culture that affect communication both within and between cultures. For example, Hall and his collaborators (e.g., Hall & Hall, 1990) have investigated the effects on communication of dimensions such as time, space, and context as well as message speed, flow and interface. Hall's research has become the basis for a general model of the major components of culture. This model has been used to frame discussions of cultural practices in numerous countries, including France, Germany, Japan, and the United States.

In the tradition of Hall, as well as Harris & Moran (1991), Asma Abdullah (1995) has developed a framework for conceptualizing cultural dimensions of difference, in this case between Malaysian and Western values and practices. As a training consultant in cross-cultural management, Abdullah's research has focussed specifically on management practices relevant to workplace relationships within Malaysian society. By comparing Malaysian values with those found among Western nations, particularly the United States, her work reveals both the visible and hidden dimensions that give shape to cultural practices in these countries.

It is important to note, however, that the framework derived from Asma Abdullah's research is not limited in its application to the domain of human resources management. Rather, it has general applicability for conceptualizing cultural differences as they impact practices more broadly. Indeed, her framework has proven most useful as a way to conceptualize the study of cultural belief systems shaping the socialization of children within Malaysian and Western societies.

This report begins with a description of the major elements of Asma Abdullah's model. It is followed by a discussion of how her model might be used to inform understandings about cultural as well as parental belief systems as they shape the socialization of children. The relationship between her model and those used by cultural and developmental psychologists also is explored. Finally, the element of historical time is introduced along with the associated concept of sociocultural change. The report concludes with a discussion of the forces of modernization and the ways in which they may impact cultural values and practices -- and, ultimately, the socialization of children.

A Framework for Comparing Malaysian and Western Values and Practices

Asma Abdullah's model (1995) incorporates ten key dimensions, or concepts, that serve to differentiate Malaysian and Western cultural workplace practices. These include (1) approaches to coaching and counseling; (2) styles of communication; (3) methods of resolving conflict; (4) locus and generality of control; (5) leadership style; (6) motivation factors; (7) organizational orientation; (8) time factors in planning; (9) elements of teambuilding; and (10) factors affecting staffing. The *values* underlying each of these dimensions reflect broader cultural practices that must be taken into consideration if one is to begin to understand the cultural processes operating in Malaysian society. (See Table 1 for a representation of Abdullah's model.)

More recently, Asma Abdullah (1999) has organized her findings on cultural values and practices around three major assumptions corresponding to different aspects of an individual's relationship with nature, people, and God/knowing. Table 2 presents a comparison of Malaysian and Western cultures with respect to these three assumptions.

Differences between Malaysian and Western assumptions about an individual's relationship with nature center on the values of harmony vs. control. According to Asma Abdullah, Malaysians tend to work to preserve harmony with nature whereas Westerners tend to think about being in charge or taking charge when necessary.

Several interrelated factors shape the ways in which Malaysians and Westerners approach their relationships with others. In general, the work of Malaysians is driven by the desire to preserve relationships among those involved in a task rather than the task itself. Westerners tend to think they can work with anyone, as long as the task is accomplished. In addition, the collectivistic, interdependent orientation of Malaysian society is built on hierarchical relationships. Abdullah reports that Malaysians tend to feel shame when violating cultural expectations, engage in several tasks at any one point in time, and rely on the rich cultural understandings that accompany high context communication such that as much as 65% of communication is unspoken. This is in sharp contrast to the values prized by Westerns. Here, the individualistic, independent cultural orientation is associated with individuals feeling personally responsible for failures, and hence, guilt rather than shame is the felt emotion. The desire for equality and the need for explicit communication also is derived from this low context culture.

With respect to ways of knowing, Malaysian culture is deeply rooted in religious practices, a sharp contrast to the more secular orientation of Western cultures. As such, each culture makes different assumptions about ways of coming to know and understand. In the Malaysian culture, the emphasis is on *revealed* knowledge, whereas Western cultures rely much more on an individual's ability to *acquire* knowledge.

Asma Abdullah cautions about overgeneralizing these cultural comparisons. Indeed, during her presentation to the Fulbright-Hays Seminar, she emphasized that as researchers seek to investigate the ways in which these values manifest themselves in cultural practices, they must be aware that, "Context is the key to understanding. Ask a Malay and you will get a different answer than if you ask an Indian or a Chinese." In addition, it is important to be aware that the model frames dimensions as dichotomies whereas they would be more accurately portrayed as continua. That is, cultural values and practices might be better thought of in terms of the *degree* to which, for example, they both value harmony and control in relationships with nature.

Childhood Socialization: From Cultural Values and Practices to Parental Belief Systems

Those in other fields, including psychology, will recognize elements of Asma Abdullah's specific formulation of cultural values and practices. For example, Triandis (1995) states that the terms *individualism* and *collectivism* (clearly components of a key dimension in Asma Abdullah's model) "have a history of about 300 years" (p. 7). Matched in longevity is the breadth of disciplines that have contributed to their meaning; they have been a part of the discourse of philosophers, historians, anthropologist, sociologists, as well as psychologists.

In the study of culture and human development, Asma Abdullah's model complements and amplifies elements of frameworks proposed by developmental psychologists for understanding cultural influences. For example, Kagitcibasi's work (1996) presents a general model of the ways family structure and process are related to childhood socialization. One of the major determining contextual factors within her model is the culture's orientation toward *relatedness*: separateness or individualism vs. relatedness or collectivism. The other is broadly conceived as *living conditions*. Collectivistic cultures tend to be associated with living in rural or agriculturally-based settings combined with relatively low levels of affluence. By contrast, individualistic cultures tend to be associated with urban living supported by industrialization and high levels of technology, combined with relatively higher levels of affluence. Different family structures and processes derive from each combination of cultural-relatedness and living conditions. One such combination Kagitcibasi has termed the *interdependent* family model, the other the *independent* family model. Childhood socialization values and practices vary across these two models.

According to Kagitcibasi (1996), children within the interdependent family model are valued primarily for their contributions to the economic well-being of the family. An authoritarian parenting style emphasizes childrearing practices that place a premium on obedience and dependence. By contrast, children growing up within a family represented by the independent model are valued for the emotional and broader psychological contributions they make to the parents' sense of well-being. Parents tend be more permissive, encouraging the development of autonomy and self-reliance in their children. In the family model of interdependence, it is most common for children to live within an extended family structure, whereas the independent model is associated with the nuclear family structure. In addition, these two models give differential preference to male children. Within the interdependent family model, male children, in contrast with females, are shown greater favoritism or preference whereas the independent family model is associated with more equal treatment of male and female children.

It is important to note that in Kagitcibasi's construction of these family models, there are two forms of independence/interdependence: material and emotional. The family model she labels as interdependent shares that relatedness primarily around the material dimensions of life, whereas the family model she labels as independent shares in emotional interdependence.

The interdependent and independent family models of Kagitcibasi correspond quite well to Asma Abdullah's broader distinction between the collectivistic, or "we," Malaysian culture and the more individualistic, or "I," Western culture. By imbedding Kagitcibasi's discussion of these more specific family models within Asma Abdullah's more broadly conceived model of cultural values and practices, a more comprehensive approach to childhood socialization is possible.

Models that capture the essential elements of cultural values and practices are invaluable to the study of childhood socialization. However, since cultures are themselves dynamic and subject to the forces of change, it is also important to conceptualize ways of thinking about these models within the context of sociocultural change. Malaysia is a country in the midst of such change. One cannot study Malaysia without consideration of the potential impact of these changes on the society's values and practices. As such, Malaysia is a particularly important 'case' for developing understandings of the forces sociocultural change.

Vision 2020: Malaysia as a Fully Developed Country.

In 1991, Dr. Mahathir bin Mohamad, the Prime Minister of Malaysia, put forth his national plan for a united and fully developed Malaysia by the year 2020. Vision 2020, as this plan has come to be known, sets out what is meant by "'ully developed country:"

> "By the year 2020, Malaysia can be a united nation, with a confident Malaysian society, infused by strong moral and ethical values, living in a society that is democratic, liberal and tolerant, caring, economically just and equitable, progressive and prosperous, and in full possession of an economy that is competitive, dynamic, robust, and resilient."

Clearly, Malaysia is set on a course of "full development," or what is often referred to as "modernization." Vision 2020 proposes changes not just in the economic sphere, but in the political, social, spiritual, psychological and cultural spheres as well. How might the process of development affect the values and practices of this collectivistic society? This is the topic of the next section of this report.

Sociocultural Change: Emotional Interdependence and "Asian Values"

One of the greatest challenges for someone operating within an individualistic cultural framework is to come face-to-face with the assertion that there is not an inevitable movement toward this Western prototypical pattern of independence - nor would such a movement, if it even existed, necessarily be considered desirable by all. Those who value individual freedom often find it extremely difficult to understand why others might not also value it in the same way or to the same degree. This seems to be the case not only for laypeople but theorists and researchers in cross-cultural psychology as well. As Kagitcibasi has noted, "...in the absence of challenging cross-cultural theory of the family, there is an assumption of unidirectional change toward the Western model with social development, as originally proposed by the modernization theory of Dawson (1967), Doob (1967), Inkeles (1969, 1977) and others" (1996, p. 73).

Kagitcibasi further states,

> "...this assumption is being challenged seriously today by the striking examples of economic growth in East Asia with collectivistic cultures (Japan, Korea, Taiwan, Hong Kong, Singapore, with Thailand and Malaysia following suit). The interdependent family patterns in these societies do not appear to deter development or to be "deficient" in any sense. Neither do they manifest any significant changes toward the Western individualistic-separated family patterns" (1996. p. 74).

Given that *living conditions* is one key component of the family model, what can one anticipate might be the effects of rapid modernization and change in economic well-being in a country such as Malaysia? What might be the effects of greater material independence on families and the children socialized within them?

Kagitcibasi's (1996, p. 87) answer can be found in her model of *emotional interdependence*, proposed to address "the contextual and familial changes that result from socioeconomic development in the Majority World" (her term for what others often refer to as the "Third World"). Here, socialization values continue to be focused on family/group members while material dependencies decrease. Increased affluence brings with it a number of changes in values related to children. Having many children is no longer an economic necessity. In fact, life in an urban setting is most often associated with increased costs of child rearing. As a result, families tend to have fewer children and, correspondingly, to increase their psychological investment in those they do have. Within the broader cultural context that continues to honor the values and practices associated with collectivism, the resulting family is best described as *emotionally interdependent*, according to Kagitcibasi.

The model of *emotional interdependence* is closely related to what has become known as "Asian Values." At its heart, the focus on "Asian Values" reflects the desire of Malaysia to preserve the essential values and practices of its collectivistic society while at the same time developing into a fully industrialized country. Malaysia's industrialization - indeed, globalization - is occurring within a very different cultural-historical context than that which was present when the West began its process of industrialization in the 1800's. It is difficult to predict the exact course Malaysia's development will take and what the outcomes will be. What is important to note is that the process is occurring against a backdrop of well-developed values and practices (embodied in Vision 2020 and the renewed Islamization of the country). Those interested in sociocultural change will have much to learn from Malaysia.

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Table 1. Values and Practices in Management: A Comparative Analysis*

Concepts	Malaysian	Western
Coaching and Counseling	face/feelings	information, data
	nurturing (parent-child) relationship	adult-adult relationship
	flexibility	time specificity
	extended family (mother-father-brother-sister-others)	individual/immediate
	shame	guilt
	group harmony	self-esteem
	indirectness (third party intervention)	face to face/one on one
		frankness, openness
Communication	indirectness, subtle, face	direct to the point
	wholistic	linear, step by step
	softness (vocal & tone)	open and frank
	politeness/good manners	assertiveness
	less disclosure/openness	face to face
	person to person	
Conflict	indirectness	directness
	avoidance	confrontational/get it out in open
	feelings, sensitivities	logic, facts
	collaboration	competition
	relationships - long term	task/results - short term
Controlling	boss centered, general	self control, specific
Leadership	informal power/influence	power-based
	total character	skills/competencies/expertise
	humility - hand in hand	assertiveness
	difference/.respect for elders	ahead of others
	relationship and trust building	result-oriented
	seniority - maturity	achievement-oriented
	consensus-seeking	combative
	admiration, role-model	
	social/national responsibility	
	patriachical & paternalistic	
Motivation	affiliation, relationship	self-actualization
	family-oriented	task-orientation
	spiritual fulfillment	individual achievement
	collectivism	future-based
	success in terms of rapport with family, friends and associates	materialism
Organizing	benevolent, autocratic	democratic, specific
Planning	fatalism, polychronic	existential, monochronic
	"mesyurah," consultative	pragmatic
Teambuilding	consensus-seeking	winning the game
	subjugation of self to collectivity	problem-solving
	family oriented	role clarification

	"gotong royong/mesyuarat" spontaneity voluntariness	task orientation boundary definition
Staffing	favourtism loyalty long term commitment social obligation nepotism	expertise completeness skills objectivity forms

*Adapted from Asma Abdullah (1995)

Table 2. A Comparison of Malaysian and Western Cultural Value Assumptions*

	Underlying Cultural Value Assumptions	
	MALAYSIAN	WESTERN
Relationship with ...		
¥*Nature*	Harmony	Control
¥*People*	Relationship Hierarchy Shame Polychronic time High context Collectivistic	Task Equality Guilt Monochronic Low context Individualistic
¥*God/Knowledge*	Religious Revealed knowledge	Secular Acquired knowledge

*Asma Abdullah (1999)

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MALAYSIA AND SINGAPORE:
THE POLITICS OF DIVERSITY

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Malaysia and Singapore: The Politics of Diversity

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The nations of Malaysia and Singapore present themselves as fascinating examples of modernizing states which, though independent of one another, are tied together by common bonds of culture, history, and economics. To fully understand the politics of Malaysia and Singapore, one must understand and appreciate both the forces of domestic politics and the politics of interdependence. These factors have produced a love/hate relationship between two important Asian nations.

Historically, both nations were former colonies of Great Britain. In 1957 the Federation of Malaya was established. Then in 1963 the Federation of Malaysia, composed of Malaya,Sabah, Sarawak, Sabah, and Singapore, was formed. Yet, within two short years the Federation collapses. The central govermnent of Malaysia is going to kick Singapore out of the Federation forcing it reluctantly to become an independent state. After Tengku Abdul Rahman announced in August, 1964 that Singapore was being told to leave the Federation, Lee Kuan Yew, the Singaporean leader said "For me, it is a moment of anguish. All my life, my whole adult life, I have believed in merger and unity of the two territories." [1] On August 9, 1965 Lee Kuan Yew declared Singapore an independent nation.

To fully understand the often tension-filled relationship between Malaysia and Singapore, it is necessary to examine the population make-up of the two states. Both nations have the same three primary ethnic groups: Malays, Chinese, and Indians. In Singapore the composition is 77% Chinese, 15% Malay, and 6% Indian. [2] Malaysia's population division is 58% Malay, 26% Chinese, and 7% Indian.[3]

The government in Kuala Lumpur had several reasons for wanting Singapore out of the Federation. Probably one of the most important reasons was that it feared that the combined Chinese populations in Malaysia and Singapore would win the upcoming election. That would have placed the Chinese in control at the expense of the Malays. Singapore had never expressed a desire for independence. In 1960 Goh Keng Swee, one of the founders of the People's Action Party (PAP) said " Nobody in his senses believes that Singapore alone, in isolation, can be independent." [4] Singapore would be a prize for another nation due to its geographic location and deep water ports. It was well known that Indonesian President Sukarno had thoughts of creating a greater Indonesia composed of Indonesia, Borneo, and Malaya. [5] He actively opposed Singapore's merger with Malaya.[6] Even the Philippines was opposed to the creation of the Federation because of its old claim to Sabah on the island of Borneo. [7]

During this tense time there were even commando strikes by Indonesia against Sabah and Sarawak which share the island of Borneo with Indonesia and contain significant oil deposits. [8] The other tiny enclave on Borneo, Brunei, decided against joining the Federation because the sultan had no desire to share Brunei's tremendous oil wealth with Malaya or anyone else.

Singapore's security concerns were justified. As a nation of slightly more than 3 million inhabitants in a geographic area smaller than Hong Kong, the issues of survival and security were of the utmost importance to the political leaders. Singapore was faced with an unfriendly nation of Indonesia which had a population over 100 million and was only a short distance away. The concern for its security eventually led Singapore to join a mutual defense alliance with Australia, Malaysia, New Zealand, and Great Britain. [9]

Once Singapore was out of the Federation, the new Federation consisted of Peninsular Malaysia, Sabah, and Sarawak. Yet, even this remaining Federation was not without problems. Although the issues of survival and security were important concerns for Sabah and Sarawak, they were also concerned with the possibility of being dominated by Peninsuialr Malaysia. As a result, Sarawak was able to extract a great deal of autonomy as the price for joining the Federation. As an example, citizens of Peninsular Malaysia must obtain a visa to travel to Sarawak. If they wish to purchase land or work in Sarawak, they must obtain approval from the government in Kuching. It also needs to be mentioned that neither Sabah or Sarawak is overly pleased with sharing so much of their oil resources with Kuala Lumpur. Only 5% of Sarawak's oil revenues stay in Sarawak. The rest is forwarded to the central government in Kuala Lumpur. In addition, the majority of the people in Sarawak belong to indigeneous tribes such as the Iban; they are not Malays.

Malaysia has been called "...one of the most fragmented nations on Earth." [10] Although this statement is somewhat exaggerated, it contains a great deal of truth. As mentioned earlier, Malaysia is made up of three primary ethnic groups: Malays, Chinese, and Indians. Furthermore, this division is even more complicated when one realizes that within both the Chinese and Indian groups there are divisions based on language, culture, and to a lesser extent, religion. Even in the Malay group there are distinctions between the Malay elites who live in the urban areas and the majority of Malays who live in the rural and less developed parts of Malaysia.

Religion is another important feature of Malaysia's social and political structure. Within the nation, the Malays practice their brand of Islam; the Chinese are mainly Buddhist; and the Indians are primarily Hindus. There are even representations of the various Christian groups. Since there has been a long Portuguese presence in Malaysia, Catholicism plays a role. If you were to attend a Catholic service, you would notice a sizeable presence of Chinese participants. Although the majority of the population on Peninsular Malaysia are Muslims, this is not the case in Sarawak where a variety of religious beliefs are practiced.

Although Islam is the state religion of Malaysia, one must be careful to realize that the Islam practiced in Malaysia is not exactly the same as that practiced in the Middle East. In fact, even in the various Muslim nations, whether in the Middle East or Asia, different beliefs and practices are observed. Islam, like Christianity, is not a monolithic religion. In

Islam the two major groups are the Sunni and Shi'a. Yet, within each of these groups, there are various schools of thought going from the most conservative to the more secular and modern. During my stay in Malaysia, I observed that there was a wide variance in the way Malays observed Islamic practices. It seems that the greatest impact of Islam in Malaysia is in the state of Kelantan on the East coast of Peninsular Malaysia where the PAS party dominates. As one moves closer to the major cities on the West coast, like Penang (Georgetown) and Kuala Lumpur, observance of Islam takes on more of a fashion trend or statement than a true religious belief. As an example, in visiting universities and traveling the streets of Kuala Lumpur, the female students and young ladies would wear the traditional Islamic headress which seemed to have been designed by the fashion houses of London, Paris, and New York. The ladies wore the headresses more as a result of peer pressure than commitment to traditional Islamic practices.

Although Malaysia is technically a Muslim nation, the role of women varies widely. In the major cities on the West coast of Peninsular Malaysia, women appeared to be quite independent and held important positions in the university and elsewhere. Yet, when you go to a state like Kelantan, you read about a government minister who called on companies not to hire pretty girls. He thought that companies should hire less than pretty women because pretty women have no problems finding husbands on their own. This is simply one example of a viewpoint that would not be accepted in the major western cities of Malaysia.

The fragmentation of Malaysian society is evident in housing and other areas within Malaysia. It impacts on the political, social, and economic stability of the country. Although the Malays make up the majority of the population of 20 million people, they have not traditionally represented the advantaged class. Their occupations were primarily agricultural or rural based. It has been the Chinese who have controlled a disproportionate share of Malaysia's wealth.

In the 1960s and 1970s many of the riots between ethnic groups were based primarily on economic disparities between the ethnic groups. It is similar to the situation in Northern

Ireland where the disputes between Catholics and Protestants have a stronger foundation in economics than in religious beliefs. In order to solve the problem of economic inequality, the Malaysian government in the 1970s began to introduce affirmative action type programs. The goal was to raise the average Malay up to the economic level of other ethnic groups. Prime Minister Datuk Mahathir bin Mohamad's goal was to eventually increase the economic standard of Malays to the point where they would control 30% interest in Malaysian businesses. [11] This goal was to have been reached by the early 1990s. Yet, now there seems to be little incentive to end the program of affirmative action for the Malays even though it has accomplished its goal by increasing the economic status of some Malays considerably. It would appear that the Malaysian government plans to continue this program indefinitely. There seems to be no incentive to abolish a program which gives economic advantages to the majority.

The negative impact of this program has been to create growing animosity and resentfulness among the Chinese and Indian population who do not benefit from these programs. As long as Malaysia enjoyed one of the fastest growing economies in the world from the 1970-1990s, this did not create a major problem. There was enough new wealth to go around. However, with the Asian economic crisis in the late 1990s, these resentments began to surface.

In terms of dealing with the problem of social fragmentation, it appears that the Malaysian government has been slow to encourage integration among the three ethnic groups. Unlike Singapore where the government has forced a degree of integration among its various ethnic groups, especially in the housing sector, this has not been very evident in Malaysia. Singapore realized that it must promote integration among its various ethnic groups in order to create a sense of true Singapore nationalism. Singapore even made English its primary language. This was done for two reasons. First, the government felt that, as a nation that relies almost exclusively on international trade for its economic base, its people must be fluent in the language of the international market system which is English. Secondly, by not choosing the language of any one particular ethnic group, it promotes cohesion not resentment.

On the opposite side of the coin, Malaysia has followed a policy of making Bahasa Malaysia the primary language of Malaysia. It is the official language in the educational system. Unfortunately, this decision has had a negative impact on certain parts of Malaysian society. In particular, the schools system is suffering under the burden of trying to provide sufficient educational materials in Bahasa Malaysia. These materials do not exist in sufficient quantity and quality to afford the Malaysian student a superior education. University students now find themselves attending classes in Bahasa Malaysia but find that most of the library holdings are in English. They are then faced with the added burden of translating the material before they can begin to study it.

Another negative impact of forcing Bahasa Malaysia on the nation has been the resentment it has caused among the other ethnic groups. The Chinese and Indians realize that their children must not only learn their own native language but also Bahasa Malaysia. On the other hand there is little, if any, effort on the part of the government to have Malays learn the language of the Chinese or Indians. The language issue presents another opportunity for resentment and further fragmentation of Malaysian society.

Finally, the greatest challenge to Malaysia's continued growth and stability is in the political arena. Like the rest of Malaysia's society, politics is divided and governed by ethnicity, religion, and geography. Geographically, politics is dominated by Peninsular Malaysia. On the Peninsula, political power is in the hands of the Western part of the country, in particular Kuala Lumpur and Penang. It is in this area that most of Malaysia's economic power is located. It is also where one will find the most rapid economic development in the last two decades. In visiting Kuala Lumpur, you find one of the most modern, progressive cities in Asia with a new airport to rival the best in the world. Most of the revenue from Sabah , Sarawak, and the Eastern states goes to the national treasury in Kuala Lumpur to fund these new projects. Very little is returned to those areas. As an example, the national unemployment rate is around 3%. Yet, in the state of Kelantan it is close to 20%. Since Kelantan is controlled by the main opposition Islamic party, PAS, there is no real incentive for the government to provide financing for needed development projects.

The political system of Malaysia is a unique type of constitutional monarchy where the king is elected for a specific term with mostly ceremonial powers. The real power in Malaysia is in the Parliament controlled by the National Front which has governed Malaysia since 1957. Although the National Front is composed of a multi-ethnic coalition of parties. the dominant party in the coalition is the United Malays National Organization (UNMO). Within this political coalition, the leading figure is Prime Minister Mahathir who has governed for 18 years.

Prime Minister Mahathir has proven to be a master politician and is recognized as one of the leading political figures in Asia. He has held together the National Front and has been able to dictate policy with little or no real opposition. However, the parliamentary election in 1999 was considered to be the last election in which Mahathir would seek national office. In fact Prime Minister has said that it was his last term in office. [12] At 73 years old, Mahathir is the longest serving elected official in Asia. [13]

The decision to leave office after this current term is not completely voluntary. Two events have played a role in this decision. The first event was reflected in the outcome of the recent election. Although the National Front was able to maintain its 2/3 majority in the Parliament, UMNO saw not only Kelantan state remain in the hands of the Malaysian Islamic Party (PAS), but it also lost control of oil- rich state of Terengganu. Another indication of possible growing dissatisfaction with Mahathir's rule was his decision to hold a snap election. Some analysts suggest that this was done partly to prevent the 650,000 new voters, who are mostly young people, from voting in the election. The Election Commission determined that these new voters would not be put on the voting rolls until January. It is believed that many of these 650,000 new voters would have voted against Mahathir because of his actions towards his jailed former Deputy Minister,Anwar Ibrahim. [14]

In seeking to turn Malaysia into a modern state, Prime Minister Mahathir has attempted to create a balance between Islam and modern secularism. He even has said that Malaysia will be a modern , developed country by 2020. He calls this "Vision 2020." If one were to look at the development that has taken place in Malaysia under his leadership over the last 18 years, it would be realistic to assume that this goal can be achieved. Yet, Mahathir faces a serious, growing problem. It would appear that Mahathir has been unable to either contain or come up with an alternative to the growing influence of Islam in certain sections of Malaysian society. Left unchecked, this Islamic movement can derail his grand "Vision 2020" project.

The second event revolves around the polarization of politics involving the Anwar Ibrahim scandal. It appears that Mahathir miscalculated the impact of this situation when he fired his Deputy Minister Ibrahim and then had him tried and convicted under the Internal Security Act for abusing his official powers.[15] It seems to have revolved around a power struggle where Mahathir was concerned that Ibrahim was going to force him out of power and assume the position of Prime Minister.

The situation became even more complex and bizarre when the government then accused Anwar Ibrahim of certain sexual offenses and brought him to trial again. Instead of getting rid of the problem, the government's actions have turned Ibrahim into somewhat of a hero and a person to rally around for all those who oppose Mahathir's rule. It even led to the founding of a new party, Keadilan, led by Ibrahim's wife who later won Ibrahim's old seat in Parliament.

It would appear that Malaysia is ready for a change in leadership. The question becomes who or what will replace Mahathir? He has been such a dominant force in Malaysian politics for almost two decades and must be given the credit for Malaysia's remarkable economic growth. It is possible that Malaysia's Mahathir will follow the path of Singapore's Lee Kuan Yew who stepped down to become his nation's elder statesman and power behind the throne. Yet Malaysia's politics is more complicated than

Singapore's which might make it more difficult for Mahathir to follow Lee Kuan Yew's example.

Both Lee Kuan Yew and Datuk Seri Dr. Mahathir bin Mohamad are men of vision who have guided their respective nations to positions of importance in Asian and world politics. Both nations have achieved a level of development and prosperity of which other countries can only dream. Both leaders have utilized their most valuable assets, their people, to join that small group of elite Asian –Pacific nations. However, there is still much to do. Malaysia must find a way to promote greater cooperation and harmony between the Malays, Chinese, and Indians. It must also find a way of incorporating Islam into the modern nation state; and, at the same time, be conscious of the valuable contributions made by all ethnic groups in Malaysia.

Finally, both Singapore and Malaysia need to realize that they are interdependent on one another. It is unlikely that the future will see another merger between them. Yet, the common heritage and history that Singapore and Malaysia share should lead them to greater cooperation and understanding. After all, they are basically two sides of the same gold coin.

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[2] Dean Collinwood (ed). Japan and the Pacific Rim (5th ed). Guilford , Conn: Dushkin/McGraw-Hill Company, 1999, p. 89.

[3] Ibid., p. 67.

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[5] Ibid, p. 54.

[6] Ibid..

[7] Ibid

[8] Ibid., p. 55.

[9] Collinwood, p. 91.

[10] Ibid., p. 68.

[11] Ibid., p. 69.

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[12] http://asia.daily news.yahoo.com "Malaysia's Mahathir Says This Will Be His Last Term," December 10,1999.

[13] http://www.cnn.com "Malaysia's Mahathir Says It's His Last Term," December 10, 199

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[15] http://asia.news "Malaysian Group Slams Mahathir's Record on Rights," December 10, 1999.

12

READING AROUND SINGAPORE

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Reading

Around Singapore

A curriculum guide prepared by Connie Pappas
Fulbright 1999

Objective:

Develop a broad understanding of Singapore through samples of fiction and non-fiction writing.

There are tasks throughout this curriculum guide. They are identified with a

What do you know?

Evaluates student knowledge of Singapore in general.

Myths & Legends

- Kusu Island
- Temasek/Singapura
- History
- Anticipation Game

Women

- How I Became AWARE
- AWARE Tasks
- Women in Politics: You Don't Wait to be Invited

Newspapers

- Straits Times: http://straitstimes.asia1.com.sg/
- Censorship
- Laws

Feng Shui

Chinese art of placement

Stories

- Paper
- Chinese New Year's Superstitions

Research & Reflection

Ambassador Project

Evaluation Rubric

Details

The following unit is designed to expose students from middle school through 10th grade to the historical, social and cultural composition of Singapore. It is presented as a journey in reading. This journey provides students with a broad perspective into the country. Students will read a variety of literature, both fiction and nonfiction. There are numerous tasks assigned to the readings.

The first TASK is designed to evaluate prior knowledge of Singapore. This TASK is teacher directed and will provide the basis for individual exploration as students learn more about specific topics that they would prefer to research. This first task will help guide the rest of the unit.

TASK

Students list on a piece of paper the words, phrases or descriptions that come to mind when they think of Singapore.

Give students several minutes to compose their lists.

Students will get into groups of 2-4 and combine their lists, while the teacher records a general lists of the class' perceptions and impressions.

Provide the opportunity for discussion about where the students get most of their information about Singapore.

Provide images of American cities, such as Seattle, New York, Chicago, Los Angeles, and Washington D.C. . Further include pictures of Singapore.

Many students may not realize the cultural make-up of the country as well as how large a city it is. This will become the basis for city planning issues and the ethnic composition of the country.

Along with this TASK, provide time for students to research on the World Wide Web some facts about Singapore using the web site, www.ajkids.com or www.askjeeves.com There is an assignment on page 11 where student have an opportunity to work with some prior knowledge and the internet to guess and check some basic questions and answers to Singapore's history and background.

Kusu Island

PLEASE DON'T GO out to the sea today," the wife begged.

"Don't worry. We are already so much in debt. I better go and earn money today," the husband sighed. The sea was rough but the fisherman insisted on going out. He went into his sampan with his large fishing net and began rowing straight out to the sea. While he was about to cast his net into the sea, he suddenly lost his balance and soon found himself in the water.

"God, help, help. I don't want to die yet. What's going to happen to my wife and children? he screamed. Just when he was about to give up, he saw a huge turtle swimming swiftly towards him. It was the biggest that he had ever seen! The turtle waved to him and signaled to him to climb up its back. Though he thought he was hallucinating, he just followed its instructions. True enough, the turtle carried him off to safety and later brought him to an island.

Though it was a remote island, it was perfect for settlement. There were plenty of exotic fruits which he survived on.

One day, he was resting under a tree. All of a sudden, the sky turned dark and a storm broke out in the sea, he heard a voice shouting.

"Help, I'm drowning!" In a short while later, a gigantic turtle appeared and in a similar fashion, lifted a Malay fisherman to the same island.

Soon, these two became good friends. They spent their time hunting for animals and fruits. At the same time, each also built a temple in gratitude. These two temples still stand on the island. Even today, there is a huge turtle sculpture to commemorate the turtle that saved the two fishermen. It is believed that the turtle is still around the island and once in a while you can see it resting on the sandy beach.

TASK

Throughout Asia turtles are used as symbols for risk-taking, longevity and luck. Yet, this article which appeared in the New York Times in May 1999 would suggest that many species of turtles are used for other purposes.

Yoon, Carol Kaesuk. **Turtles Vanish in Black Hole: Soup Pots and Pans of China.** *New York Times* New York; May 4, 1999.

One of the world's great centers of turtle and tortoise diversity, Southeast Asia has long teemed with species found nowhere else in the world. But in recent years, researchers say, this biological treasure trove has become a gold mine for profiteers who have been gathering every turtle in sight for sale as food and medicinals in the turtle markets of China.

Biologists say collectors have made such a clean sweep of turtles in countries like Vietnam and Laos that it can be impossible to find a single turtle even in ideal habitats in national parks and remote preserves. In the regions of Southeast Asia where turtles do persist, biologists say, they are fast disappearing to satisfy the huge, some say infinite, demand for turtles in China. Scientists have been reduced to looking for turtles in China's markets as they say an entire fauna is being bought, sold and eaten into oblivion.

"Southeast Asia is being vacuumed of its turtles for China's food markets," said Dr. John Behler, chairman of the freshwater tortoise and turtle specialist group at the International Union for the Conservation of Nature and Natural Resources. "The China markets are a black hole for turtles."

Research the laws the govern the protection of turtles in Singapore and other parts of Asia. Describe the laws that protect turtles from being hunted and used in the manner described in the recent article.

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The Adventures of the Raja Suran

It was during a time when emperors ruled both the land and the sea. An awe- inspiring Indian-Persian King named Raja Suran ruled vast continents from India, Persia and Southeast Asia. His city was built by the world renowned sculptors and the most exquisite and valuable building materials were used. The country had magnificent mountains and lush valleys. At the centre there was a big town with bustling shops and markets. The people of this land were both clever and strong. Their primary occupations were trading and sculpting.

In this city of Amanda Nagaram the palace was considered to be the jewel of all the buildings. The King wanted to reconstruct the northern wall of the palace with embedments of precious stones. As the other three walls were already made of gold, rubies and diamonds, he sent traders to the four corners of the world in search of a gem of outstanding beauty and vibrancy. After a long and harrowing search, one of the traders brought back a large stone of jade. The King was dumb struck at how exquisite the stone was. He was curious to know where such a beautiful stone was found and sent for the trader to question him. The trader told him that the jade could be found in mountains at a faraway land called China. The King was eager to learn more about China as he knew scant little about the other empire.

The learned men of the palace were called and they briefed the King on the geographical background and history of China. The King was overwhelmed by the immense flood of greed that engulfed him. He thus decided to conquer and rule the mighty empire of China.

His strategy for conquering China was to be executed in two stages. First, the King will travel by land with his mighty army using the coast as a guide (there were no land maps during those days that showed the route to China). His navy will follow suit, by taking a sea route alongside the coast so as to maintain open communication lines. Once the war plans were ready, the King sent an emissary to order the Emperor of China to concede to become the subject of his rule. The emissary however returned with unfavourable news.

"How dare the Emperor of China go against me!" he roared indignantly. "He will be brought into my empire by force then," he said as he told his generals to execute their war plans.

A large fleet consisting of hundreds of ships and massive troops of men were assembled and together they made the long and tiring journey. The mighty generals were busy preparing the strategies and tactics while the men were busy training hard for the oncoming massive battle. They were all geared up for the battle that would be spoken of and read about for centuries to come; something that Raja Suran boasted about confidently.

News of the upcoming massive battle soon reached the Chinese Emperor. The worried Emperor immediately sought the advice of his elderly but wise statesmen.

"We will fight bravely even though we may be defeated," said one minister loyally.

"We can hold him for some time, Your Highness," suggested another confidently as he touched and patted his long white beard slowly.

"Can we use our diplomacy to avert such a disastrous war, Your Highness?" asked another hopefully.

The intuitive and brilliant Emperor understood all the underlying implications of the statements. "Diplomacy? Will it work if they are so adamant in conquering us? With their military power, they can easily do what they want," the Emperor stated flatly.

Heavy silence hung over the court. A while later, whispers ensued. The Emperor looked around and watched his counsel members discussing eagerly. As they were pondering over the issue, one elder statesman looked up, beaming with a smile.

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"Your Highness, I have an idea that will avert the war and still maintain our image as a powerful and invincible empire."

"Tell me now," His Highness commanded.

The elder minister shared his idea and everyone smiled happily. The Emperor looked attentive but was not convinced.

"Will it really work?" he asked skeptically.

"Yes, Your Highness, it will definitely work."

"Then prepare the junk and carry out your plan. If this war Is successfully avoided, you will be handsomely rewarded," the Emperor promised as he rose and swiftly left the court.

The vast army lead by Raja Suran had begun their arduous journey. It was estimated that twelve to fifteen million warriors were in the army. So enormous was the army and so great was the force of their progress that it was said that the coastal jungle was flatten out by their passing. The ground shook as if an earthquake was erupting. Mountains trembled till their tops came crashing down. Numerous knolls were leveled to the ground and many great rivers and rivulets were dried up as the army moved across the land.

It was said that it took seventy-five days for the entire army to pass by any one place. As they journeyed across the various countries, the great army struck fear in all the states that they passed through. Many small states swore allegiance and more men joined the army. The army expanded day by day. They met with no resistance till they reached the city of Gongga.

This city was ruled by Raja Ginngga Shah Johan. This place was sometimes called Bruas. The Raja Ginngga refused to swear allegiance even though a vast army was approaching the city. The King of Gongga gathered all his men within the fort. The moat around the palace was filled and they were prepared to fight the approaching army. A fierce battle soon followed.

Raja Suran was amazed at the misplaced loyalty of the soldiers of Gongga. He was baffled that soldiers were willing to die for a leader who wanted to go down in history as the king who fought with Raja Suran.

Raja Suran rode his mighty elephant and waded across the moat. Showers of arrows fell on him but he showed no fear. He went straight for the teak door of the fortress. The elephant charged forward and smashed into the door a few times. The heavy teak door splintered and came crashing down. Raja Suran lead the way and hundreds of his soldiers with glistening armour went into the fortess. Raja Suran headed straight for the King of Gongga who was also on an elephant. A fierce battle broke out and Raja Suran beheaded the opposing king. On seeing this the solders of Gongga laid down their weapons and surrendered.

Raja Suran began to have strange dreams. He repeatedly woke up in the middle of the night and was greatly disturbed by it. The generals too noticed that he seemed to be more engrossed in his dreams than in discussing plans. Before the generals could bring up this matter, the unpredictable weather took a surprising turn that brought the squalls. This seriously hindered their journey.

A few weeks later they moved further south and reached the capital of Ganggayu. The people of the land were of Siamese and Indian orgin. The king of the place was Raja Chulan. Raja Chulan being a friend of the dead King of Gongga wanted to stop Raja Suran. As Raja Suran got nearer he found the army stretched like a great ocean. The elephants and war horses looked like small islands. Raja Suran was not keen on another bloody battle, but he was left with no choice. The two great armies fought fiercely. The noise of the battle could be heard by ships that were passing along the straits. The dust was so dense that the two armies seemed to be enveloped in a sand storm. Raja Suran searched for Raja Chulan in the battle scene. On seeing Raja Chulan, he took a deep breath, aimed and shot a poisoned arrow with all his might. The silver spear pierced the chest of Raja Chulan and he fell from his elephant and promptly died.

Raja Suran went near him and said, "I had no intention of warring with you. But you have chosen to be my enemy. I have no choice but to treat anyone and every one who opposes me in the same manner. You die today because you have chosen not to be my friend."

Those from the Raja Chulan's army surrendered and the King proclaimed the peninsula as part of his empire. He then ordered his main army to stay behind and ordered a small army to the island at the tip of the peninsula. Huge rafts were made to enable the army to cross the straits. Raja Suran noticed that unlike his Indian elephants, the Malayan wild elephants could swim. He ordered his men to tame these elephants and use them to cross the straits. Soon they were able to transport men and weaponry with ease.

On reaching the island Raja Suran realized that the journey might have taken a long time if they had walked. So he asked his carpenters to build a thousand ships. The men set on their tasks. The navy was ordered to harbour at nearby islands. Raja Suran took long wall is on the beaches and most of the time admiring the sea, for he felt that this place reminded him of a place in his dreams.

The elderly Chinese council member embarked on his secret mission. He got hold of an old Chinese junk and recruited elderly men who were at least sixty years of age. Most of the men who were deemed suitable for the mission were toothless and nearly all of them were hunchbacked. He then filled the cargo compartment with rotting wooden boxes containing rusty needles. Knally, he dug out fruit trees to be placed in the junk.

"For the sake of our beloved Emperor, we will sacrifice our lives," the elderly folk said as they beamed proudly with a smile.

On a fine day, the junk eventually set sail from China to meet the eminent Indian conqueror and his mighty fleet. The bad weather lasted for many weeks. Raja Suran was informed that it usually lasted for weeks. During this time, the men were not allowed to go inland but they were kept at the deep-sea harbour and the soldiers were stationed on the main land. Soon, they became increasingly restless due to the long wait.

Several weeks later, as the weather began to clear, one of the fleet on patrol reported that a Chinese junk had been spotted.

"Get me to immediately! " Raja Suran ordered. Soon, the old and dilapidated junk was encircled by the Indian fleet in the high seas. Raja Suran set foot on the *junk* and was surprised to find the appalling state that the junk was in. Meanwhile, his men, had rounded up the old Chinese men for questioning.

A Chinese translator was called in and a while later, he spoke. "Your Highness, these old men said that they were barely twelve years old when they left China. They have aged to this state just getting here.

"Is it true? Can it be true? the King asked curiously. "The seedlings were planted in China and now they have grown to be fruit-bearing trees. They also said that they hope to be able to make it back to China before they die in the high seas." Raja Suran inspected the cargo and went to the deck and looked at the sea.

"Your Highness this could be a trick to discourage us from attacking China," one of the generals said.

"Maybe, but it can also be true. Men, let's abandon our plans to conquer China, I am no longer interested in that place."

New plans were made and most of his ships were sent back to India. After that, Raja Suran became reserved and unconcerned about worldly matters. He started sailing around the islands and spent days looking at the seas. The drastic change in the mood of the Raja caused great alarm among his generals.

"Your Highness, what is troubling you?" Asked a brave general, Ati Mulam.

"It is my dream," said Raja Suran, and he continued after a brief pause. "I have been having recurring dreams of descending into the sea and meeting a beautiful princess. This has been haunting me ever since. I wished someone would tell me what it signifies," he said as he sighed.

"Your Highness, why don't you go into the sea to take a look?" Ati Mulam asked.

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Soon all the best craftsmen of the land were called and were told about the dream. They were ordered to build a huge ball-like glass bubble so that Raja Suran could go inside and be lowered into the sea. They also placed all the necessities inside the bubble. Inside the bubble, his silver spear and the golden sword were placed. At an auspicious hour, the bubble was brought to a special spot in the sea, with Raja Suran in it. He wore his crown and he sat there confidently.

"Is it a good idea? " asked one of the other generals.

"I don't know, but I hope nothing bad will happen to him," added another general. "He has been talking about death all morning."

As the elaborated glass bubble was lowered into the water, it sank lower and lower till it reached the bottom of the ocean.

"Oh, what beautiful fishes these are!" exclaimed Raja Suran. He became totally engrossed with these marine inhabitants. Thousands of colourful fishes gradually pushed the bubble towards and abyss. Suddenly, the bubble fell into a vacuum, and popped out again into a cave underneath the ocean bed. In the cave, there was air. He slowly stepped out of the bubble and swam to the sides of the cave. Peeping through a small hole on the wall, he saw a vast country made of crystals of all colours. A strange but elegant city, just like what he had seen in his dreams, was now before his eyes.

At the entrance of this magnificent city, there was a huge entourage awaiting him. The King and his beautiful daughters were waiting to welcome him. Raja Suran accepted their kind hospitality and followed them to their palace. A grand feast was prepared for him that consisted of unusual dishess with exotic and different flavours.

The subjects of this city were mermaids and mermen. There were animals too. Merelephants, mertigers, merlions roamed the ocean bed. The city was called Rika. The King of the sea kingdom presented Raja Suran with an artificial tail, and proclaimed a decree that Raja Suran should be treated as a royalty.

"I'm glad I have come down. There are just so many fascinating sights to be seen," said Raja Suran.

One of the most beautiful things that mesmerized Raja Suran was the youngest and sweetest daughter of the Sea King. Her name was Mahtabu. Both the princess and Raja Suran fell in love at first sight, and were soon married. He only wanted to remain in the palace for a few more months and fully enjoy his marital bliss.

Time passed faster than he realized, and he stayed there for nearly twelve years. By then, Raja Suran had three charming sons. Though happy and contented, there was a underlying feeling of deep despair. His virtuous wife noticed this tinge of sadness in her husband.

"My beloved husband, why do you seem so unhappy? Are you homesick?" his wife asked.
Raja Suran nodded.

"Then, you must leave us and go back to your men and kingdom," she asserted.

"My feelings are mixed," he said.

"You know what is right and you'll know when the time has come."

"Can I bring my sons along?" he pleaded. His wife hesitated for she could not bear to lose her children.

"They are my heirs. I want them to succeed me and rule my great empire that I have built Raja Suran said.

"I understand but let me consult my father, the Sea Emperor," the wife replied.

After a few days, the king called for Raja Suran's presence and had a discussion with him. He assured him that the sons of Raja Suran who were born in the seas will head for the land when they were ready. "That means that I must go up alone then," Raja Suran said sadly. Deep down within him, he knew that when the day came for his sons to return to land, they would become rulers. His youngest and most favourite would rule the land above the sea kingdom. He handed his silver spear, golden sword and his crown to the Sea Emperor. He asked him to give it to his sons when they left the sea kingdom. The Sea Emperor ordered his men to prepare for the return trip the following morning.

As Raja Suran was in his royal room preparing for

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his departure, he had so much to talk to his beloved wife and sons. He simply did not know where and how to start. Eventually, there was only silence throughout the long night.

It was still pre-dawn and the sky was still dark. His three precious sons were still asleep. He got ready to leave. His wife, full of tears, bid him farewell with a sad kiss. Raja Suran entered the same bubble which he had come down in and departed. The bubble sped higher and higher like a rocket till it reached the surface of the sea.

All of a sudden, in the calmness of the morning sea, the bubble popped out. Raja Suran came out of the bubble and to his astonishment, he found himself in the middle surrounded by his own fleet.

Men were cheering and applauding everywhere. He stared in amazement. A small boat came to fetch him and in the boat an old general inquired about his trip.

"Wonderful! You mean you have waited here for me all this while when I was down?" Raia Suran asked, surprised.

"Your Highness, you have been away for only twelve minutes. Why should we leave? In fact, we have already gathered a team of pearl-divers just in case you might fail to re-surface," the general replied.

Raja Suran kept silent, and then looked at the sandy beaches beyond and asked, "What is the name of that island?"

"Temasek, my lord, why do you ask?" "Temasek, a good place. If I am ever born again I hope to come back here," Raja Suran said with a smile.

Before long, Raja Suran, together with his fleet, returned to the Amanda Nagaram, keeping in mind the name of Temasek.

TASK

While the previous story tells some of the folklore that surrounds the founding of Singapore, there is much more. In reality, in 1819, Sir Stamford Raffles founded the British colony in Singapore and in 1826. It was Raffles who determined that Singapore would be a free port and would welcome all comers, provided that they contributed to its economic development.

How did this open-policy immigration stimulate the immigration patterns in Singapore? Describe the population of Singapore today. How is this similar or different from the United States of America in the 1920s?

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"It is a place that cherishes its past as it looks to the future."

The earliest known mention of Singapore was a 3rd century Chinese account which described Singapore as "Pu-luo-chung" ("island at the end of a peninsula"). Little is known about the island's history at this time but this matter-of-fact description belies Singapore's colourful past. By the 14th century, Singapore had become part of the mighty Sri Vijayan empire and was known as Temasek ("Sea Town").

This was no less accurate than the 3rd century name. Located at the natural meeting point of sea routes at the tip of the Malay Peninsula, Singapore had long known visits from a wide variety of sea craft, from Chinese junks, Indian vessels, Arab dhows and Portuguese battleships to Buginese schooners.

During the 14th century, this small but strategically placed island had earned a new name - "Singa Pura", or "Lion City". According to legend, a visiting Sri Vijayan prince saw an animal he mistook for a lion and Singapore's modern day name was born. The British provided the next notable chapter in the Singapore story. During the 18th century, they saw the need for a strategic "halfway house" to refit, feed and protect the fleet of their growing empire, as well as to forestall any advances by the Dutch in the region. It was against this political backdrop that Sir Stamford Raffles established Singapore as a trading station. The policy of free trade attracted merchants from all over Asia and from as far afield as the United States and the Middle East.

By 1824, just five years after the founding of modern Singapore, the population had grown from a mere 150 to 10,000. In 1832, Singapore became the centre of government for the Straits Settlements of Penang, Malacca and Singapore. The opening of the Suez Canal in 1869 and the advent of telegraph and steamship increased Singapore's importance as a centre for the expanding trade between Eastand West.

Singapore had been the site of military action in the 14th century when it became embroiled in the struggle for the Malay Peninsula between Siam (now Thailand), and the Java-based Majapahit Empire.

Five centuries later, it was again the scene of significant fighting during World War II. Singapore was considered an impregnable fortress, but the Japanese overran the island in 1942. After the war, Singapore became a Crown Colony. The growth of nationalism led to self-government in 1959 and on 9 August 1965, Singapore became an independent republic.

TASK

Using the Anticipation Game on page 11, test your knowledge of some of the historical aspects of Singapore.

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Anticipation Game: Singapore

Name(s): ______________________________ Date: ____________

Part I:
Find a web site (or two) with many links about Singapore to help you answer the following questions. Record the URLs. This is a great one, created by students in Singapore, http://library.advanced.org/10414/index.html

http:// ______________________________
Title of Web site ______________________________

http:// ______________________________
Title of Web site ______________________________

My Anticipated Answer	The Question	Correct Answer & URL
	What is Singapore's approximate population today?	
	How many smaller islands make up Singapore?	
	Describe the temperature and climate variations in Singapore.	
	Name three ethnic groups and their percent of the population in S'pore.	
	What is the national language in S'pore?	
	Geographically who are S'pore's neighbors?	
	Draw a picture of the flag of Singapore.	
	Explain Singapore's national symbol.	
	In what year did Singapore become independent from Malaysia?	
	Who is the founder of Singapore?	
	What is the early historical name for Singapore?	
	Who is the Prime Minister of Singapore?	
	What is the first offense fine amount for littering in Singapore?	

How I Became AWARE

This speech was given on 14 May 1994 by Hedwig Anuar at an ELLE-AWARE fundraising luncheon in Singapore.

One of my favourite writers, Madeleine L'Engle, has said, "The great thing about getting older is that you don't lose all the other ages you've been." In other words, everything that has happened in one's life is an integral part of what one becomes. I shall try to integrate the pieces of my life as I lived them, picking out the significant parts which have made me AWARE.

CHILDHOOD

I won't say much about this, except that it was a happy and secure one. I am the second daughter in a family of five daughters and one son. My father hardly ever expressed any disappointment at having a large family of girls. If he had any favourites in the family, they were the eldest and the youngest daughters, while my mother was especially close to my brother. My father enjoyed gardening, shooting and carpentry. But he was also the family's best cook, and enjoyed cooking special dishes for Sundays, Christmas and family parties.

As Eurasians, we were used to having visitors and friends in our home as well as my grandparents' home in Johor Bahru, who included Straits Chinese, Malays, Indians and some Britons. We visited neighbours and friends during Chinese New Year, Hari Raya and Deepavali, learning a little about Buddhist, Hindu and Muslim beliefs and practices in the process.

My mother and my grandmother supervised their households and did not work outside the home. Many Eurasian women, however, were amongst the first women to work as teachers, nurses and in offices. In the Johor family, my aunts and aunts-in-law were teachers and nurses, and my godmother frequently drove us between Johor Bahru and Singapore in her little car. So for us, it seemed natural for women to work outside the home. In the pre-television age in which we lived, the radio and newspaper were the main sources of world news. As a precocious reader, I would often read items from the newspaper to my grandfather. I was given free rein to join in the after-dinner arguments and discussions on current events, with my uncles teasing that "this one" would be a lawyer some day.

My childhood taught me to respect every person as a human being and not to accept gender stereotyped roles. We were taught not to make fun of or be rude to anyone who was different from us in terms of ethnic group, colour, religion, class, age, sex or disability.

THE JAPANESE OCCUPATION

The start of the Japanese occupation on 15 February 1942 marked the end of our childhood for my elder sister Marie and me at the ages of 14 and 13 respectively. We did not go to school at all, and were soon joined at home by the third in the family. We stayed home to look after our mother who was ill most of the time, to do all the housework and to look after the younger ones, the youngest being only three and a half. We had friends and relatives who died in internment camps in Sumatra and Borneo, and on the Burma-Siam railway, or were tortured at the YMCA. Like most Singaporeans, we lived from day to day, in constant fear, hunger and deprivation. We had one good Japanese friend who visited us to listen to my sister play the piano and gave us precious cigarette tins of rice. But I avoided going to Japan until 1966 when eventually I learned to forgive, though not to forget. On the positive side, the Occupation made me responsible and independent. It also gave me time for reading and exploring my father's large library of books, including literature, history, biography, philosophy, science and art, though books on politics had to be hidden away. My father was extraordinarily liberal in some ways. So I read the works of early feminists such as Mary Wollstonecraft, Olive Schreiner's Story of an African Farm, Virginia Woolf's Three Guineas and A Room of One's Own, the novels of Rose Macaulay and Rebecca West, and even Radclyffe Hall's The Well of Loneliness.

UNIVERSITY DAYS

The Occupation also made nationalists of us all. Why did we have to be ruled by the British or the

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Japanese! Why shouldn't we rule ourselves! This development continued during the next stage of my life as a university student, a very formative period. In 1947, my sister and I entered Raffles College, which became the University of Malaya in 1949, so we were amongst the very first batch of graduates in 1950. She gave music and I gave English lessons to help pay for our university education, as my father's savings had been used up during the war. Our fellow students, like us, were older, more mature; some were even married or engaged. It was an exciting time of political ferment and growing nationalism. There was much discussion and speculation on what form the future independent Malaya, which we assumed would include Singapore, would take. For the first time, I studied Asian history and learned of women like Raden Kartini and Pandita Ramabhai. I also plunged completely into university life, being one of the few women active in student societies and the students' union. I gave English lessons to Malay women in classes run by the People's Education Association and tutored a group of Malay university students. In my Literature Honours year, 1950-51, a number of students and leftists were detained by the British, including Devan Nair, Abdul Samad Ismail, James Puthucheary and Abdullah Majid, for being members of a Communist-front organisation, known as the Malayan People's Anti-British League (MPABL).

I visited them regularly on St john's Island, together with their relatives, friends and student union members. Again, my father never stopped me from going on these visits nor did he voice any disapproval of my actions. This tendency towards non-conformity and independence of thought and action has stayed with me throughout my life. Perhaps it was the rebel in me that led me to AWARE.

GRADUATION

In my Literature Honours class, I was the only girl in a group of five and the only one to graduate with a first-class Honours degree. So I applied for a Queen's Scholarship (now known as the President's Scholarship), but it went to a man who had a first-class Honours in science - physics or math, I have forgotten which.

I did not want to be a teacher - there were enough teachers in the family - so I also applied for the administrative service and was interviewed by a British judge who chaired the Public Service Commssion. Three of the men who were with me in my Honours year were accepted, the fourth went back to teaching, but I was turned down, perhaps because no Asian women were accepted into the admnistrative service at that time (the first British woman being appointed to the Colonial Civil Service only in the early fifties). Some people said it was because I had a file in the Special Branch (now called the Internal Security Department)! This was my first experience of discrimination, whether as an Asian, as a nationalist or as a woman, or perhaps all three. I have always believed that one should bejudged on merit alone, so I was deeply disappointed and frustrated. But I had to work, so I went back to teach at my old school for six months before I joined the University of Malaya Library (in Singapore) in 1952.

LONDON

After three years, I went to London in 1955 on a scholarship to study librarianship. It was the time of negotiations between the Colonial Office and the new political parties in Malaya and Singapore for independence. In two busy years, I became the Secretary of the Malayan Forum, which had been founded by the earlier, postwar generation of Singaporean-Malayan students in London who later became the first political leaders in the two countries, and then of the Malayan Students' Union. I also met Anuar, who was a law student. He was in a TB sanatorium for nearly a year in 1956. We got married when he was discharged so that I could look after him. After completing my course and topping my class, I had to return in 1957 to my job in Singapore where I had my baby, and eventually moved from the University Library to the National Library.

DIVORCE

It was to be nearly four years before my husband and I met again. The years of separation and struggle took their toll, and my divorce became the most difficult experience of my life. Perhaps I was too idealistic in thinking I could overcome the barriers of a different culture as well as the separation of time and distance. If I have learned from this painful experience, it is that one should not rush into marriage.

As a divorced parent, I brought up my daughter and had limited access to my son. I was lucky to have a

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strong support network of family and friends, both women and men, as well as the challenges of work to help me live through this difficult time. My experience has also taught me that it is essential for a woman to be trained for employment and to be economically independent before she marries, in case of separation, divorce or widowhood.

FEMINIST CONSCIOUSNESS

I suppose I was always a feminist at heart, but a dormant one for many years because of my personal circumstances. In England, I sometimes gave talks at Women's Institutes on the position of women in Singapore, pointing out that polygamy was still rife, educational opportunities were limited - there was only one government girls' school, Raffles Girls School - and employment and careers even more so.

I admired the fight against polygamy by women like Shirin Fozdar and Mrs George Lee. There was also the fight for equal pay for women in the civil service and the doing away of the clause for female teachers to resign on marriage and then be re-employed, led by women like Mrs Seow Peck Leng. I voted for the first time in the 1955 Legislative Council elections. I saw the move for women's economic, social and legal independence as part of the struggle for political independence led by the PAP, and rejoiced with other women when the Women's Charter was passed in May 1961.

Librarianship was a new profession in Singapore. Although I was director of the National Library, I soon realised, from my attendance at overseas conferences, that librarianship was also a feminized profession in many Asian and even Western countries, like teaching, nursing and social work.

Top librarians in the West were usually men, so I was sometimes the only woman at some conferences, just as I had been the only woman or one of the few in my student days. So I got used to working in what was largely a man's world. Nevertheless, I did not join any women's associations because they were largely confined to a particular religious or ethnic group, or focused on welfare work or social activities.

THE SPEECH

On 15 August 1983, Mr Lee Kuan Yew, Prime Minister of Singapore, made his first speech on the education of women and patterns of procreation, which he tied to the eugenics argument.

He cited figures to show that fewer graduate women got married compared with non-graduate women. He noted that the better educated the woman, the fewer children she had. He concluded that this would reduce the talent pool and affect the quality of the population - a serious matter since people are Singapore's only resource. Therefore, single graduate women should be encouraged to marry and have more children.

His speech, which also accepted the 80 per cent nature versus 20 per cent nurture ratio, shocked me and other graduate and career women out of our complacency. As a civil servant, I could not speak directly on the subject. However, my opportunity came when I was invited to speak at the University Convocation on 11 September 1983. After mentioning new opportunities for women graduates, this is what I said:

> You - the women graduates of today - are very fortunate to have not only a wide choice of careers but a wide choice of lifestyles open to you. With economic independence, you may choose to marry or not to, to have a career, to combine a career with marriage, or to have children or not. It is up to the individual woman to make any of these choices or combination of choices as wisely as possible in the light of her circumstances, abilities, personality, values and preferences. Any one of these choices is a valid choice and will contribute equally not only to your own well-being but also to that of Singapore as a whole.

FOUNDING OF AWARE

Of course my speech did not get reported in the Straits Times, but it did come to the attention of Zaibun Siraj, who was then and still is a stalwart of the National University of Singapore Society. She invited me to be one of the speakers at an NUSS forum to mark International Women's Day in March 1984. Amongst the other speakers were Margaret Thomas, Kanwaljit Soin, Zaibun and Vivienne Wee. A large audience of women turned up. We discovered that we shared a great many concerns regarding women, and one woman - I think it was Evelyn Tong - then stood up at the end and asked, "Where do we go from here? Where is the women's movement in Singapore? In response to this, a small group of us

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agreed to meet and work towards the setting up of an association devoted to the removal of discrimination against women and the promotion of the full participation of women in all areas of social and public life. Some of us met regularly to attend a series of talks and discussions called "Talking about Women", which was organised by Vivienne Wee at the university.

It took over a year for us to work out a constitution and I thought up the name: Association of Women for Action and Research, AWARE. Finally, AWARE was registered in October 1985 and had its inaugural meeting at a community centre in December 1985. The first executive committee consisted of Lena Lim as President, Kanwaljit Soin as Vice-President, Chua Siew Kheng (now in New Zealand) as Honorary Secretary, Lim Li Kok as Assistant Honorary Secretary and Margaret Thomas as Honorary Treasurer. The committee members were Jennifer Ang, I~ai Ah Eng, Vivienne Wee, Evelyn Wong, Zaibun Siraj and myself. We had about 50 members in that year; now we have around 600.

One of the reasons that I joined AWARE is that it is a secular, multi-ethnic, classless association. Members include those of all the different faiths in Singapore, all ethnic groups - Chinese-educated and English-educated Chinese as well as Malays, Indians, Eurasians - a number of non-Singaporean Japanese, American, British and Australian women as well as men who are Friends of AWARE.

Contrary to the stereotype of the AWARE woman, most of our members are married. We are not against men, but against sexism, which is discrimination on the grounds of sex. Our members are not just middle-class, but have jobs ranging from homemakers to factory workers to secretaries, nurses, investment analysts and management consultants. Nor are we flighty young things, joining AWARE in a gesture of rebellion. The average age of our members is about 40 years, the youngest being 21 and the oldest 78, with half the members being in the age group 30 to 49.

This diversity of members means that there is no one approach to feminism in AWARE. Some may be more conservative, some more radical, some may feel more strongly about an issue like violence against women than about economic independence. But the strength of AWARE is its unity in diversity. All women who want real freedom of choice for themselves and other women have a place in AWARE.

In my off-the-cuff acceptance speech for the Woman of the Year Award in March 1994, I said this about AWARE:

My second family is the family of AWARE. I am proud to have been a founder member of AWARE. Through AWARE, I came to know wonderful older women like the late Shirin Fozdar, younger women like Kanwaljit Soin, Constance Singam and Claire Chiang, and still younger women in their thirties or less, who are confident and capable, highly independent and dedicated.

I do feel that successful women who say, "I made my own way ...I owe nothing to feminism ..." need to acknowledge that they would not be where they are today without the efforts of the early pioneers such as Shirin Fozdar, Constance Goh Kok Kee and Mrs Seow Peck Leng.

In the past two weeks, we have rejoiced over the historic end to apartheid in South Africa. In the 1960s, Martin Luther King and other freedom fighters won the struggle against legal discrimination on the grounds of colour which had begun a century earlier with the American Civil War.

The struggle for women's equal rights, opportunities and their full potential for development, including freedom from violence, is perhaps the last major social revolution which has yet to reach its successful conclusion. We must continue to hope, to dream, to work for a new world in which both women and men can play their full part as fellow human beings.

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AWARE

YOU ARE LOOKING
AT A GODDESS

Using this web site http://www.aware.org.sg/ research the role of AWARE in Singapore.

TASK:

Using evidence from the web site such as quotes, pictures, press release information and activities SHOW what you understand about AWARE's goal.

Requirements:

- mural or collage (electronically or paper)
- dimensions of 9" x 12"

TASK:

Using this web site http://www.now.org
and the AWARE web site, compare and contrast the roles of women in Singapore and the United States on these issues:

- History of organizations
- Women attending university
- Marriage
- Being a working mother
- Role of men and women in raising children

Support your findings with information from the web sites.

AUG 22 1999

Straits Times (newspaper)

Women in politics: You don't wait to be invited

MY VIEW

By CHUA LEE HOONG

ALL men, in default, are women, a friend stated recently.

This was neither an embittered misogynist nor a man-hating feminist. It was a doctor speaking with the authority of medical research behind him. I expressed incredulity, only to find that his statement was supported by another specialist who is an expert on "intersex", that field of medicine dealing with people born with the accouterments of both genders.

The scientific explanation for that startling declaration is that, as embryos develop, cells produce the feminizing substance by default, unless the Y chromosome produces something to suppress that feminizing process.

"So everyone is destined to be female by default, unless there is something extra to inhibit that, and promote the male traits instead," said my friend.

That piece of genetic wisdom —— which in effect says that men and women are 99.9 per cent similar —— dominates my mind when I look at the recent debate on the participation of women in politics.

Perhaps debate is the wrong word, since it seems to have been rather one-sided. Several calls were made by women, and women's organizations, but the only response that can be considered a comeback was the Aug 7 reply by People's Action Party Organizing Secretary (Special Duties) Tang Guan Seng.

Senior Minister of State for Education Aline Wong started the ball rolling a month ago when, at the 10th anniversary of the PAP Women's Wing, she spoke of the need for the Government and employers to respond to the rising aspirations of women who wanted to be more than mothers and wives and play more prominent roles in society.
Agreeing, the Association of Women for Action and Research (Aware) noted that when the number of Nominated MPs was increased from six to nine, the number of women NMPs remained at two.

At 5 per cent, the proportion of women in Parliament in Singapore is one of the lowest in the world, it said. It gave these percentages for other countries: Sweden, 40; Germany, 26; Canada, 21; Australia, 20; Britain, 12; US, 11; Philippines, 12; Indonesia, 11; Malaysia, 10; and Thailand, 7.

It said that according to the Human Development Report 1999, the average for developing countries is 8.6 per cent, for industrial countries 15.3 per cent, and for the world, 11.8 per cent.

This disproportion could be corrected by October, it said, if "immediate affirmative action" was taken in the appointment of the next group of NMPs.

Mrs Anamah Tan, president of the Singapore Council of Women's Organizations, gave a specific number: "At least double to four."

I find these suggestions troubling, because of the premises upon which they seem to be based. Calls for affirmative action are usually made when there are good grounds to fear discrimination.

The National Association for the Advancement of Colored People in the United States, for instance, champions affirmative action for Afro-Americans. But it has good grounds to do so, for it wasn't too long ago in American history that blacks were actively, and often violently, discriminated against.

Singapore practises a version of affirmative action with regards to Malays; their "special position" is enshrined in Article 142 of the Constitution.

There may also be a case for affirmative action in respect of age: employers prefer younger workers, making it harder for older workers to get jobs.

With social bias against the disabled an unfortunate reality in Singapore, there is also a place for affirmative action for them. Physical disabilities do not mean that they are unable to carry out productive work.

I am not sure, however, that there is a place for affirmative action where gender is concerned. If it is done, it risks degenerating into tokenism, which could prove more unsatisfactory than having no women at all.

Females are not a minority in Singapore. Neither are they disabled, nor lacking in voice. I do not believe that there is discrimination against them either, in general. (Some organizations may be guilty, but every society has its chauvinists.)

World Economic Forum managing director Claude Smadja was in Singapore earlier this year, and over a lunch interview, he told me that what struck him about Singapore was the way "women seemed to be everywhere".

He was impressed by the level of involvement women had in the country, he said.

In his dealings with the Economic Development Board, he encountered women in senior positions. Ditto the Tourism Board, the Trade Development Board, and the various other agencies he came into contact with. If Mr Smadja knew that there would soon be a woman permanent secretary (Madam Lim Soo Hoon) and a woman commander of a police division (Deputy Superintendent Ng Guat Ting), I am sure he would be even more impressed.

Whichever way one looks, Singapore women are moving into positions where they can make a difference to public life.

The noteworthy thing is that they do so without making a fuss of the fact that they are women. Madam Lim, for instance, when asked by the press, said that she was "uncomfortable" with the "first woman perm sec angle", although she acknowledged that her gender made her promotion newsworthy.

Overstating social prejudices against women is counterproductive, and serves only to reinforce certain impressions certain men have of women.

This statement appeared in the Forum page of this newspaper: "A visit to McDonalds on Sunday for breakfast can be quite telling. Father will be busy with the newspaper while mother struggles with the kid for only so long, before relinquishing the responsibility to the maid."

Is that really the case? For every mother struggling to get the kid to eat, there is also a father struggling to fit the kid into the pram, or into the high chair. It's called division of labour.

A survey of the Singapore family published in this newspaper on July 18 found that 91 per cent of those surveyed (men and women in equal numbers) felt that a working woman's primary responsibility was to her home.

Professor Stella Quah was probably right in her comment that the Singapore woman was "modern in her thinking but conservative in her practice".

The implication is that while the Singapore woman wants to go out to work, she still agrees to her "traditional" duties. So it is not uncommon to find Singapore women who have one hand on the computer mouse and the other on the milk bottle.

The fact that there are few women in politics stems from the belief, held, I am sure, by the majority of women in Singapore, that a public life is of low priority to them. Family comes first, then career, which indirectly is about the family anyway. The men can take care of the nation.

In any case, even men are reluctant to enter politics. What more women, who feel a greater sense of commitment to the home?

The point that strikes me most about the women in politics debate, however, is that it is not a woman thing, but a power thing. There are complaints about low female representation in politics, but why are there no similar complaints about not enough women in the armed forces, or engineering, or, hey, the construction industry?

If women want to see more women in politics, the most crucial thing is to recognise that power waits on no one. Women who want their share should just get out there; they can't have it both ways and wait to be invited. This is not a dance floor.

Questions:

Task

Do you think a man or a woman wrote this article? Support your answer with sections from the text.

What do you think the writer means at the conclusion of the article when he/she says:

> " If women want to see more women in politics, the most crucial thing is to recognise that power waits on no one. Women who want their share should just get out there; they can't have it both ways and wait to be invited. This is not a dance floor."

Newspapers

The Straits Times is one of the region's oldest English-language daily newspapers. It is the flagship publication of the publicly-listed Singapore Press Holdings group.

First published on July 15, 1845, The Straits Times is the most widely read newspaper in Singapore. Weekday circulation is around 370,000, with a readership of 1.7 million. The Sunday Times, which is produced by the same team of journalists, has a circulation of nearly 400,000 and a readership of 1.23 million.

The Straits Times strives to be an authoritative provider of news and views, with special focus on Singapore and the Asian region. It has 8 bureaus in Asia, a bureau in Washington, and a worldwide network of other contributors.

Imagine living in a country where the news and media was censored. How might that influence its citizens?

> EYES WIDE SHUT' MAKES
> SINGAPORE BLINK
> Seattle Post - Intelligencer; Seattle, Wash.;
> Sep 8, 1999; P-I News Services; Start Page: A3
>
> Authorities have rejected an appeal to let "Eyes Wide Shut" run uncut in Singapore.
>
> That means Stanley Kubrick's last work might not be screened in the tightly controlled Asian city-state because Warner Bros. is under contract to show it exactly as it was made.
>
> The panel also said chanting from the sacred Hindu text the Bhagavad Gita - which accompanies a scene - is religiously sensitive and must be "muted or replaced."

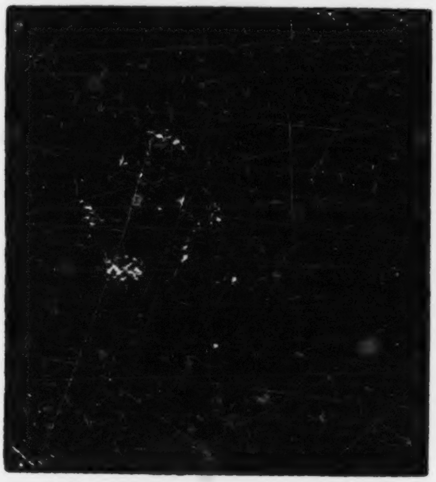
On Page 17, there's is another article that came out BEFORE the Seattle P-I article. Read the article and think about what change has really occured.

> Change comes to Singapore
> Far Eastern Economic Review; Hong Kong;
> Aug 12, 1999; Frank Ching

Change comes to Singapore
By Frank Ching

SINGAPORE – Singapore is in the news these days, and not just for hosting the latest Asean Regional Forum. Within one week in July, the island republic was on the cover of both the REVIEW and an international news magazine.

By Frank Ching



> ‘ If Singapore eases its censorship rules, it will be a step in the right direction ’

The REVIEW's cover story was Singapore's second in the magazine in seven months. In December, the cover line posed the question: "Can Singapore Loosen Up?" This time it provided the answer with the cover line "Changing Image."

And Time, in its July 19 issue, commented: "Without a lot of fanfare, Asia's small corner of conservatism is loosening up, transforming society in ways that until recently seemed impossible." But it added a caveat. "True, the official press remains straightjacketed, and open challenges to the ruling party aren't tolerated. But in many areas the doors have been flung open, and new voices are being heard."

The July/August issue of the travel magazine Holiday Asia, too, depicts a country that runs contrary to its image. In a major piece called "Doing the Singapore Swing," it asks: "Singapore by night?" It answers its own question: "Yes, absolutely." It then goes on to talk about such delights as night spots featuring drag-queen performances and others that cater to seemingly decadent tastes. For example, dentist chairs offered to customers who can then "lie back, open [their] mouth and have drinks poured in."

Nonetheless, the writer, alluding to the multitude of laws in Singapore governing such things as chewing gum and the flushing of toilets, couldn't refrain from remarking that in Singapore it "is probably illegal" to drop dead. But by and large, the publicity in the travel magazine and elsewhere has been favourable.

Singapore's leaders also have been on the road promoting the country. In June, both Deputy Prime Minister Lee Hsien Loong and his father, Senior Minister Lee Kuan Yew, were in Hong Kong to speak to media groups. The younger Lee, widely seen as prime-minister-in-waiting, exuded an easy confidence. The senior minister, at both public and private functions, spoke with authority and candour. The deputy prime minister, who has led the liberalization of the country's financial industry, hailed the virtues of privatization to improve the performance of government-linked companies. Addressing a conference organized by the REVIEW, he spoke of the challenge of "shifting the mindsets of companies, regulators and the public," saying that they must "accept the new responsibilities that come with greater freedom."

Then, in an interview, he spoke of the youth today as being "much more Westernized," a development that the government does not encourage but does accept. "The world changes," he noted, "otherwise we would still be wearing Han dynasty costumes.The world changes.We are cosmopolitan, we are part of the world."

Now, on the heels of financial liberalization and a Westernized younger generation, Singapore appears ready to consider loosening the "straightjacket" on the press, if not tolerating open challenges to the ruling party. Information MInister Lee Yock Suan has announced that the government plans to review its censorship laws. This is the first such review since the senior Lee stepped down as prime minister in 1990.

"Times have changed and we are all bombarded by all these new media," the information minister was quoted as saying. "Values have changed. People are now much more exposed."

Of course, a decision to "review" censorship laws doesn't necessarily mean that they will be dropped or liberalized. But it does suggest an open mind on the issue. As Singapore has no doubt discovered, it has become increasingly difficult to control the flow of information in the Internet age. It may well decide to make a virtue of necessity and ease censorship controls.

In the long run, of course, Singapore will have to face other political issues, such as the way in which it treats opposition parties. Many critics argue that until opposition politicians are given more room to manoeuvre, Singaporeans are deprived of the opportunity to make a real choice. That move is unlikely to occur soon. In the meantime, if Singapore eases its censorship rules, it will be a step in the right direction.

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SINGAPORE SEEMS READY TO STRETCH FREE SPEECH LIMITS

Columbian; Vancouver; Apr 30, 1999; LAURINDA KEYS, Associated Press writer; a12.

SINGAPORE -- Free speech has become the talk of the town in Singapore, a tightly controlled metropolis where citizens have long accepted that certain topics and questions are out of bounds.

The debate about loosening lips began in December with a civil disobedience campaign by Chee Soon Juan, leader of a 200-member political party. He has been jailed twice since then for giving political speeches without police permits, and he is banned from running for office for five years.

Most Singaporeans are uncomfortable with Chee's violation of the law. But even some governing party members and others are starting to question the many restrictions on speech in one of the world's best educated and technically proficient countries.

"Some space needs to be opened up to allow people to speak their minds without first having to obtain permission to do so," Zulkifli Baharudin, an appointed Parliament member, and prominent journalist Cherian George said in an opinion piece in the country's main newspaper.

"Part of maturing as a society involves recognizing the value of ideas, even when one disagrees vehemently with their source," they wrote.

In a world of instant communication, Singapore's leaders say their society must open up to maintain its dominant role as a financial, trade and political hub in Southeast Asia. The government is seeking entrepreneurs, financial wizards and technological experts as Singapore prepares to challenge Hong Kong as Asia's business nerve center.

The elite group that has made decisions for the country for 33 years is looking for ways to kindle wealth-creating thoughts while managing political and social notions that might endanger the status quo.

In a speech telling government administrators to find those with different perspectives, Deputy Prime Minister Lee Hsien Loong said, "Given the pace and complexity of change, we cannot leave it to a few senior leaders to anticipate developments."

For now, the government restricts freedom of speech and of the press and uses court cases to inhibit political opponents and critics, according to the U.S. State Department's Human Rights Report. "The government has defined certain topics as out of bounds," it said.

The Home Affairs Ministry can have anyone detained indefinitely without charge for saying something that might arouse race or religious tension or threaten the national interest or public order.

A veteran opposition politician, Joshua Jeyaretnam, faces bankruptcy, ouster from Parliament and closure of his Workers Party because of defamation suits brought by governing party members.

Many of the multiracial island's 3.7 million residents approve of some limits, judging from personal conversations and letters to the newspapers. They fear unfettered communication could bring strife to their clean, safe and affluent society.

Singapore's founder, Lee Kuan Yew, describes free speech advocate Chee as "dangerous."

"If everybody just turns up at a busy junction at lunchtime and makes a speech and runs around there would be pandemonium," Lee said February. "We are not that kind of society."

Chee challenges the traditional view that Parliament is the only proper forum for questioning government policy. Arguing that free speech comes before election success, he chides the government-controlled news media for covering his trials but not his speeches.

Students at the National University expressed surprise that Chee was articulate and reasonable during a recent campus appearance.

TASK

Given these three newspaper article, why would the average American consider these practive unconstitutional?

Write a letter to the editor of either the Vancouver, COLUMBIAN, Seattle, POST-INTELLIGENCER or the Hong Kong FAR EASTERN ECONOMIC REVIEW that provides and compelling argument for or against Singapore censorship policies in response to the articles cited.

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Feng Shui

Many Singaporeans will tell stories of businesses, marriages, and situations that could have been saved if only the individuals had been practing Feng Shui. There was a hotel in Singapore that was close to going bankrupt. Then the president of the company consulted a Feng Shui expert. The hotel was remodeled applying the principles of this ancient art of placement and the hotel contines to prosper.

Feng Shui (fung-shway) literally means "wind and water." Its pracationers believe they can alter environmental energies, called ch'i (chee), so these energies flow through the home like a gentle breeze or a rippling brook.

Thought of as science by some and superstition by others, this Eastern discipline tries to help you fine-tune your instincts about what feels comfortable. Many feng shui "cures" are easy, inexpensive, and based on common sense.

1. Use a wind chime to counteract street noise. Outside noises can be distracting at both a conscious and subconscious level.

Hang a wind chime between your home and the source of noise to disperse the disruption and create soothing harmonies.

2. Hang a small mirror above your stove to attract prosperity. According to feng shui theory, the stove is a source of nourishment and wealth. By placing a mirror on the wall above your cooktop, you "double" the stove's energy and power.

3. Turn on all your stove's burners for a few minutes every day, even if you don't cook anything. By turning on the burners, you generate ch'i and wealth. If any of the burners aren't working, get them fixed.

4. Make sure your front door is clearly visible and easily accessible. Helpful energy enters via your front door and circulates throughout your home. Even if you don't use your front door regularly, it should be seen by visitors. Make sure the path to the door isn't blocked by bushes, clutter, or other obstacles.

5. Paint your front door a bright color to attract prosperity. The Chinese believe red, purple, orange, and yellow are the most auspicious colors, especially to attract money.

6. Wash windows and replace cracked panes of glass to improve health. Energy streams in through your home's windows. Dirty or broken windows distort ch'i, dim;nishing its helpful potential.

7. Position your bed so that when you're lying in it you can easily see the door. Subconsciously, you feel more comfortable (and sleep better) when you have a good view of the door, as well as anyone who might be coming in or going out.

8. Fix leaky faucets and toilets. Helpful ch'i can flow right down the drain, taking your money with it. Make sure your home's plumbing is in good working order so your prosperity doesn't leak away.

9. Turn on the lights. Interior lights symbolize the life-giving energy of the sun and are psychologically rejuvenating. Low lighting may conserve energy, but less light also limits your home's positive energy.

10. Get rid of clutter. Clutter, especially in halls and walkways, interrupts the flow of energy through your home and can interfere with health, happiness, and wealth.

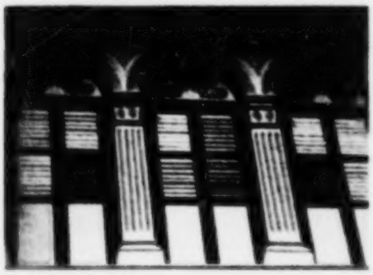
TASK

Using this web site, http://www.3dglobe.com/fs/photo1.htm, describe some of the Feng Shui elements that are used to show harmony in the environment.

Some other key words that may be helpful:

geomancy
symbolism
coloring

Explain the Feng Shui elements at work in the following photos:



What do YOU think about Feng Shui? Why do you think people practice it and believe in it? What things about our school could be changed to be more environmentally harmonious with ch'i?

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The Paper

by Catherine Lim
From Little Ironies and Other Stories

He wanted it, he dreamed of it; he hankered after it, as an addict after his opiate. Once the notion of a big beautiful house had lodged itself in his imagination, Tay Soon nurtured it until it became the consuming passion of his life. A house. A dream house such as he had seen on his drives with his wife and children along the roads bordering the prestigious housing estates on the island, and in the glossy pages of *Homes* and *Modern Living*. Or rather, it was a house which was an amalgam of the best, the most beautiful aspects of the houses he had seen.

He knew every detail of his dream house already, from the aluminum sliding doors to the actual shade of the dining room carpet to the shape of the swimming pool. Kidney. He rather liked the shape. He was not ashamed of the enthusiasm with which he spoke of the dream house, an enthusiasm that belonged to women only, he was told. Indeed, his enthusiasm was so great that it had infected his wife and even his children, small though they were. Soon his wife Yee Lian was describing to her sister Yee Yeng, the dream house in all its perfection of shape and decor, and the children were telling their cousins and friends, "My daddy says that when our house is ready..." They talked of the dream house endlessly. It had become a reality stronger than the reality of the small terrace house, which they were sharing with Tay Soon's mother, to whom it belonged. Tay Soon's mother, whose little business of selling bottled curries and vegetable preserves which she made herself, left her little time for dreams, clucked her tongue and shook her head and made sarcastic remarks about the ambitiousness of young people nowadays.

"What's wrong with this house we're staying in?" she asked petulantly. Aren't we all comfortable in it?" Not as long as you have your horrid ancestral altars all over the place, and your grotesque sense of colour—imagine painting the kitchen wall bright pink. But Yee Lian was tactful enough to keep the remarks to herself, or to make them only to her sister Yee Yeng, otherwise they were sure to reach the old lady, and there would be no end to her sharp tongue.

The house—the dream house—it would be a far cry from the little terrace house in which they were all staying now, and Tay Soon and Yee Lian talked endlessly about it, and it grew magnificently in their imaginations, this dream house of theirs with its timbered ceiling and paneled walls and sunken circular sitting room which was to be carpeted in rich amber. It was no empty dream, for there was much money in the bank already Forty thousand dollars had been saved. The house would cost many times that, but Tay Soon and Yee Lian with their good salaries would be able to manage very well. Once they took care of the down payment, they would be able to pay back monthly over a period of ten years—fifteen, twenty—what did it matter how long it took as long as the dream house was theirs? It had become the symbol of the peak of earthly achievement, and all of Tay Soon's energies and devotion were directed towards its realization. His mother said, You're a show-off, what's so grand about marble flooring and a swimming pool! Why don't you put your money to better use! But the forty thousand grew steadily, and after Tay Soon and Yee Lian had put in every cent of their annual bonuses, it grew to forty eight thousand, and husband and wife smiled at the smooth way their plans were going.

It was a time of growing interest in the stock market. The quotations for stocks and shares were climbing the charts, and the crowds in the rooms of the broking houses were growing perceptibly. Might we not do something about this, Yee Lian said to her husband. Do you know that Dr. Soo bought Rustan Banking for four dollars and today the shares are worth seven dollars each! The temptation was great. The rewards were almost immediate. Thirty thousand dollars' worth of NBE became fifty five thousand almost overnight. Tay Soon and Yee Lian whooped. They put their remaining eighteen thousand in Far East Mart. Three days later the shares were worth twice that much. It was not to be imagined that things could stop here. Tay Soon secured a loan from his bank and put twenty thousand in OHTE. This was a particularly lucky share; it shot up to four times its value in three days.

"Oh, this is too much, too much," cried Yee Lian in her ecstasy, and she sat down with pencil and paper, and found after a few minutes' calculation that they had made a cool one hundred thousand in a matter of days.

And now there was to be no stopping. The newspapers were full of it, everybody was talking about it, and it was in the very air. There was plenty of money to be made in the stock exchange by those who had guts—money to be made by the hour, by the minute, for the prices of stocks and shares were rising faster than anyone could keep track of them! Dr. Soo was said-he laughingly dismissed it as a silly rumour—Dr. Soo was said to have made two million dollars already. If he sold all his shares now, he would be a millionaire twice over. And Yee Yeng, Yee Lian's sister, who had been urged with sisterly goodwill to come join the others make money, laughed happily to find that the shares she had bought for four twenty on Tuesday had risen to seven ninety five on Friday—she laughed and thanked Yee Lian who advised her not to sell yet, it was going further, it would hit the ten dollar mark by next week. And Tay Soon both laughed and cursed-cursed that he had failed to buy a share at nine dollars, which a few days later had hit seventeen dollars! Yee Lian said reproachfully, I thought I told you to buy it, darling, and Tay Soon had beaten his forehead in despair and said, I know, I know, why didn't I! Big fool that I am! And he had another reason to curse himself—he sold five thousand

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West Parkes at sixteen twenty-three per share, and saw, to his horror, West Parkes climb to eighteen ninety the very next day!

"I'll never sell now," he vowed. "I'll hold on. I won't be so foolish." And the frenzy continued. Husband and wife couldn't talk or think of anything else. They thought fondly of their shares—going to be worth a million altogether soon. A million! In the peak of good humour, Yee Lian went to her mother-in-law, forgetting the past insults, and advised her to join the others by buying some shares, she would get her broker to buy them immediately for her, there was sure money in it. The old lady refused curtly, and to her son later, she showed great annoyance, scolding him for being so foolish as to put all his money in those worthless shares. Worthless
exploded Tay Soon. Do you know, Mother, if I sold all my shares today, I would have the money to buy fifty terrace houses like the one you have.

His wife said, "Oh, we'll just leave her alone. I was kind enough to offer to help her make money, but since she's so nasty and ungrateful, we'll leave her alone." The comforting, triumphant thought was that soon, very soon, they would be able to purchase their dream house; it would be even more magnificent than the one they had dreamt of, since they had made almost a—Yee Lian preferred not to say the sum. There was the old superstitious fear of losing something when it is too often or too directly referred to, and Yee Lian had cautioned her husband not to make mention of their gains.

"Not to worry, not to worry," he said jovially, not superstitious like his wife, "After all, it's just paper gains so far. "
The downward slide, or the bursting of the bubble as the newspapers dramatically called it, did not initially cause much alarm, for the speculators all expected the shares to bounce back to their original strength and then continue the phenomenal growth. But that did not happen. The slide continued.

Tay Soon said nervously, "Shall we sell? Do you think we should sell?" Yee Lian said stoutly, "There is talk that this decline is a technical thing only—it will be over soon, and then the rise will continue. After all, see what is happening in Hong Kong and London and New York. Things are as good as ever. We're still making money, so not to worry," said Yee Lian after a few days. Their gains were pared by half. A few days later, their gains were pared to marginal. There is talk of a recovery, insisted Yee Lian. Do you know, Tay Soon, Dr. Soo's wife is buying up some OHTE and West Parkes now! She says these two are sure to rise. She has some inside information that these two are going to climb past the forty dollar mark-
Tay Soon sold all his shares and put the money in OHTE and West Parkes. OHTE and West Parkes crashed shortly afterwards. Some began to say the shares were not worth the paper of the certificates.

Oh, I can't believe, I can't believe it, gasped Yee Lian, pale and sick. Tay Soon looked in mute horror at her. All our money was in OHTE and West Parkes, he said, his lips dry.
"That stupid Soo woman! " Shrieked Yee Lian. "I think she deliberately led me astray with her advice! She's always been jealous of me—ever since she knew we were going to build a house grander than hers!"

"How are we going to get our house now?" asked Tay Soon in deep distress, and for the first time he wept. He wept like a child, for the loss of all his money, for the loss of the dream house that he had never stopped loving and worshipping. The pain bit into his very mind and soul, so that he was like a madman, unable to go to his office to work, unable to do anything but haunt the broking houses, watching with frenzied anxiety for OHTE and West Parkes to show him hope. But there was no hope. The decline continued with gleeful rapidity. His broker advised him to sell, before it was too late, but he shrieked angrily, What! Sell at a fraction at which I bought them! How can this be tolerated? And he went on hoping against hope.

He began to have wild dreams in which he sometimes laughed and sometimes screamed. His wife Yee Lian was afraid and she ran sobbing to her sister who never failed to remind her curtly that all her savings were gone, simply because when she had wanted to sell, Yee Lian had advised her not to.
But what is your sorrow compared to mine, wept Yee Lian, see what's happening to my husband. He's cracking up! He talks to himself, he doesn't eat, he has nightmares, and he beats the children. Oh, he's finished. Her mother-in-law took charge of the situation, while Yee Lian, wide-eyed in mute horror at the terrible change that had come over her husband, shrank away and looked to her two small children for comfort. Tight-lipped and grim, the elderly woman made herbal medicines for Tay Soon, brewing and straining for hours, and got a Chinese medicine man to come to have a look at him.

"There is a devil in him," said the medicine man, and he proceeded to make him a drink, which he mixed with the ashes of a piece of prayer paper. But Tay Soon grew worse. He lay in bed, white, haggard and delirious, seeming to be beyond the touch of healing. In the end, Yee Lian, on the advice of her sister and friends, put him in hospital.

"I have no money left for the funeral," whimpered the frightened Yee Lian only a week later, but her mother-in-law sharply retorted, "You leave everything to me! I have the money for his funeral, and I shall give him the best! He wanted a beautiful house all his life; I shall give him a beautiful house now."

She went to the man who was well known on the island for his beautiful houses, and she ordered the best. It would come to nearly a thousand dollars, said the man, a thin, wizened fellow whose funereal gauntness and pallor seemed to be a concession to his calling.

"That doesn't matter, she said, I want the best. The house is to be made of superior paper," she instructed, and he was to make it to her specifications. She recollected that he, Tay Soon, had often spoken of marble flooring, a timbered ceiling and a kidney-shaped swimming pool. Could he simulate all these in paper!

The thin, wizened man said, "I've never done anything like that before. All my paper houses for the dead have been the usual kind—I can put in paper furniture and paper cars, paper utensils for the kitchen and paper servants, all that the dead will need in the other world. But I shall try to put in what you've asked for. Only it will cost more."

The house when it was ready was most beautiful to see. It stood seven feet tall; a delicate framework of wire and thin bamboo strips covered with finely worked paper of myriad colours. Little silver flowers scattered liberally throughout the entire structure gave a carnival atmosphere. There was a paper swimming pool (round, as the man had not understood kidney-shaped) which had to be fitted inside the house itself, as there was no provision for a garden or surrounding grounds. Inside the house were paper figures; there were at least four servants to attend to the needs of the master who was posed beside two cars, one distinctly a Chevrolet and the other a Mercedes.

At the appointed time, the paper house was brought to Tay Soon's grave and set on fire there. It burned brilliantly, and in three minutes was a heap of ashes on the grave.

TASK

Explain in 2 sentences what you think the moral of this story is.

Every ethnic group has its own superstitions. Explain why you do or do not believe in some superstitions.

The Chinese make up over 15% of the population in Singapore. "The Paper" was written by Catherine Lim who is Chinese and Singaporean. It is from a collection of short stories called Little Ironies. What is irony and explain how was it used in this story?

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Chinese New Year's Superstitions

The entire house should be cleaned before New Year's Day. On New Year's Eve, all brooms, brushes, dusters, dust pans and other cleaning equipment are put away. Sweeping or dusting should not be done on New Year's Day for fear that good fortune will be swept away. After New Year's Day, the floors may be swept. Beginning at the door, the dust and rubbish are swept to the middle of the parlor, then placed in the corners and not taken or thrown out until the fifth day. At no time should the rubbish in the corners be trampled upon. In sweeping, there is a superstition that if you sweep the dirt out over the threshold, you will sweep one of the family away. Also, to sweep the dust and dirt out of your house by the front entrance is to sweep away the good fortune of the family; it must always be swept inwards and then carried out, then no harm will follow. All dirt and rubbish must be taken out the back door.

Bringing In the New Year and Expelling the Old

Shooting off firecrackers on New Year's Eve is the Chinese way of sending out the old year and welcoming in the New Year. On the stroke of midnight on New Year's Eve, every door in the house, and even windows, have to be open to allow the old year to go out.

New Year Activities Set Precendent

All debts had to paid by this time. Nothing should be lent on this day, as anyone who does so will be lending all the year. Back when tinder and flint were used, no one would lend them on this day or give a light to others.

Everyone should refrain from using foul language and bad or unlucky words. Negative terms and the word "four" (Ssu), which sounds like the word for death, are not to be uttered. Death and dying are never mentioned and ghost stories are totally taboo. References to the past year are also avoided as everything should be turned toward the New Year and a new beginning.

If you cry on New Year's day, you will cry all through the year. Therefore, children are tolerated and are not spanked, even though they are mischievous.

Personal Appearance and Cleanliness

On New Year's Day, Chinese are not suppose to wash the hair because it would mean we would have washed away good luck for the New Year. Red clothing is preferred during this festive occasion. Red is considered a bright, happy color, sure to bring the wearer a sunny and bright future. It is believed that appearance and attitude during New Year's sets the tone for the rest of the year. Children and unmarried friends, as well as close relatives are given laisee, little red envelopes with crisp one dollar bills inserted, for good fortune.

More New Year Superstitions

For those most superstitious, before leaving the house to call on others, the Almanac should be consulted to find the best time to leave the home and the direction which is most auspicious to head out.

The first person one meets and the first words heard are significant as to what the fortunes would be for the entire year. It is a lucky sign to see or hear songbirds or red-colored birds or swallows.

It is considered unlucky to greet anyone in their bedroom so that is why everyone, even the sick, should get dressed and sit in the living room.

Do not use knives or scissors on New Year's Day as this may cut off fortune.

While many Chinese people today may not believe in these do's and don'ts, these traditions and customs are still practiced. These traditions and customs are kept because most families realize that it is these very traditions, whether believed or not, that provide continuity with the past and provide the family with an identity.

TASK

What are some examples of omens and superstitions that prevail in American culture, both past and present? Give examples and research the meaning attached to the superstition.

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Research & Reflection

Students use this area to record progress with their research and communicate findings to the teacher. This could be completed after each

TASK

Date ____________

Describe TASK: ____

Progress:	Questions:
____________________________	____________________________
____________________________	____________________________
Discoveries	Resources:
____________________________	____________________________
____________________________	____________________________

Date ____________

Describe TASK: ____

Progress:	Questions:
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Ambassador Project

A teacher in the school has just been selected as the Ambassador to Singapore. She/He has accepted the honor of this post. One of the missions of the Ambassador is to help the youth of the country realize their potential.

However, she/he needs your help before leaving for Singapore in one month. Between now and then you will be members of her/his advanced party. Each team is responsible for briefing her/him on one aspect of Singapore as seen from the viewpoint of people your age.

Each team will be given a different area of expertise. At the end of the time the team will give a briefing to the new Ambassador on everything you know about Singapore. Include in your briefing a word processed report which includes maps, pictures, drawings. Share examples of food, music, dance, customs, attire. Your research and legwork are crucial in helping the Ambassador work with young people in Singapore.

Teams will gather information from the Internet and other media for information on the following areas:

The Process

To accomplish this task you will need to do the following:

- Select the team you want to join, then determine a team leader who is responsible for the calendar and seeing that the written report and oral briefing are done on time.
- Select people to answer each of the questions in the five areas.
- Add questions if you think they are necessary for the briefing of the Ambassador.
- All team members are to write out a Summary page for each Web site visited—and book or article read—that had information on your topic.
- Collate the summaries to create a report that answers each of the questions.
- Draw or copy any important maps or pictures to enhance the report.
- Write the report, edit for clarity and errors, then rewrite the report.
- Develop an oral briefing for your report.
- Collect all articles needed for a role play, demonstration or simulation.
- Collaborate with the other teams to determine the order of presentation.
- Give your oral briefing.
- Take notes on other oral briefings.
- Be prepared to answer any questions the new Ambassador has about your briefing.

Geography

- Make a detailed map of the country showing mountain ranges, rivers, large lakes. Show neighboring countries and distance from the United States.
- Find out about ports of entry for land- and water-shipped goods.
- Determine mineral resources, share any examples.
- Determine food resources and share any examples.
- Determine manufacturing resources.
- Show pictures of geography and geology of the country.
- Tell how many states there are in Singapore and point them out on a map of Singapore.
- Show population of each state in Singapore and total population.
- Describe the flag of Singapore and its significance.

History

- What are the important dates in the history of Singapore?
- What are important dates for children and youth in the history of Singapore?
- Are there any "famous" or "important" children who helped shaped the history of Singapore? If so, what did they do that was important?
- Show pictures of people who are famous in the history of Singapore.
- Find out about and re-enact a famous event that shaped the history of Singapore.

Politics and Government

- Describe the political parties in Singapore. What is the name of dominant political party? Who is the President of Singapore? Give background information on him or her.
- Describe the capital city of Singapore. Who is the mayor of Singapore City? Tell some important information about the city and the mayor.
- Write about the current policy issues between Singapore and the United States.
- Describe the North American Free Trade Agreement (NAFTA) and its effect on the United States and Singapore.
- Describe the currency (money) of Singapore and give the exchange rate. Share examples if possible.

Culture and Society (Cultural Anthropology)

- What are some customs of Singapore that the Ambassador will have to know?
- What is the native dress of Singapore? Show pictures for girls, boys, women and men; or if possible, wear an example of the native dress. If there is more than one native dress, give examples from the various regions in Singapore.
- What is the main religion of Singapore? What other religions are practiced? Show pictures of churches, temples and/or places of religious worship.
- What holidays or festivals are important to children and youth? Tell the new Ambassador why these are important.
- Share a traditional Singaporean meal and tell why it's important.
- Share a traditional Singaporean dance and talk about its significance.

Language

- What are the languages spoken by the people of Singapore? Give some examples of the main language, as well as phrases that the Ambassador will need to know.
- What are the legends, myths and beliefs of the people of Singapore?
- Share information about the ancient cultures of Singapore and why they are important to the children of Singapore.

Archeology

- Share any archeological information about Singapore.

Children and Youth

- What type of music is popular with the children? Play a recording of a piece of music.
- What types of clothes do teenagers like to wear? Show pictures.
- Find out information about school. How much schooling is required? How many hours a day? Cost of schooling? College education available? Differences between education for girls and boys?
- What role do children play in the family? Types of chores tasks & jobs children are expected to do? Are children expected to work? If so, what types of jobs do children do?
- What aspirations do Mexican children have when they reach adulthood?
- What are favorite sports or hobbies for children and youth?

Evaluation Rubric

Assessment Areas	Exemplary	Proficient	Not Yet
Organization of ideas and Content of the Written Report	• Very good introduction • ideas are clear • Many details are included • Smooth, easy pace • Good placement of details • Strong conclusion	• Very good introduction • ideas are clear • Many details are included • Smooth, easy pace • Good placement of details • Strong conclusion	• Introduction boring • Hard to read • Wanders aimlessly • Stops abruptly or drags on • Unclear ideas • Details broad, general and vague
Organization of ideas and Content of the Briefing	• Excellent pacing of briefing • Briefing follows written Presentation • Briefing includes role plays, simulations and/ or demonstrations • Group answers all questions posed by other students or the new Ambassador	• Good pacing of briefing, (few time lags) • Briefing wanders a little from written presentation • Briefing includes only one role play, simulation or demonstration • Group can respond to most questions posed to them	• Pacing of briefing is slow • Briefing disorganized and does not follow written report • Briefing does not include any role play, simulation or demonstration • Group cannot respond to most questions posed by other students
Use of Art/Graphics, Role Play, Simulation, and Demonstrations in the Briefing	• Reflects research • Follows a detailed plan • Carefully and neatly done • Art/graphics are an asset to the text • Role play adds important information to briefing • Demonstrations are well organized	• Reflects some research • Shows some planning • Mostly done carefully and neatly • Art?graphics aid the text • Role play is pertinent to briefing • Demonstrations are organized	• Does not reflect research • Is not planned • Is not done ca refully and neatly • Art/graphics harmful to text • Role play is disorganized • Demonstrations are not relevant to briefing
Mechanics	• Excellent grammar, punctuation and spelling • Easy to read aloud	• Good grammar, punctuation and spelling • Most parts easy to read	• Faulty grammar, punctuation and spelling • Awkward to read out loud
Cooperation/ Diplomacy	• Students worked well together • Students shared the work load fairly • Students solved problems in a fair manner	• Students worked together with little strife • Burden of work done by small part of the group • Students solved most problems in a fair manner	• Students did not work well together • Burden of work done by one member of the group • Teacher intervention was needed to solve problems

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WEST MEETS EAST IN SELECTED LITERATUR OF MALAYSIA AND SINGAPORE:

AN ANNOTATED BIBLIOGRAPHY OF MALAYSIAN AND SINGAPOREAN LITERATURE

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West Meets East in Selected Literature of Malaysia and Singapore: An Annotated Bibliography of Malaysian and Singaporean Literature Written in English for Teachers of South East Asian Literature and Culture

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Fulbright-Hays Seminars Abroad Program,
Malaysia and Singapore, July 6-August 16, 1999

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DEDICATION

After journeying to Malaysia and Singapore as a participant in the Fulbright-Hays Seminars Abroad Program in the summer of 1999, I can only say that I will never be the same. Both countries have had a profound impact on my spiritual and intellectual growth. Additionally, during the last three weeks of my stay in Malaysia, I am happy to say that I even grew fond of engaging in the discursive process of haggling with local merchants with the hope of obtaining reasonable prices on an assortment of books and souvenirs that I purchased.

Special thanks are extended to all of the wonderful friends I met in Malaysia and Singapore who elevated and enriched greater degrees of tolerance, patience, motherwit and cross-cultural understanding in this rather conservative American thinker and educator.

This research project is therefore dedicated with love, admiration and mutual kinship to the many hospitable, kind and fun-loving people of Malaysia and Singapore who directly or indirectly impacted on both my personal and professional metamorphosis during the marvellous and intellectually productive six weeks that I spent in their beautiful country from July 6 to August 16, 1999.

The people whom I interacted with in both countries assisted me tremendously when I embarked on an individualized Fulbright journey to discover and learn all that I could about the literature of Malaysia and Singapore. Without the help of local Malaysians and Singaporeans from all walks of life, I would not have succeeded in finding the many books and subsequent resource people that I needed to contact in order to adequately develop this project, an annotated bibliography of primary and secondary sources useful in the study and appreciation of the literature of Malaysia and Singapore. This project will not only serve as an aid to my own teaching of South East Asian literature to students at Rider University, but it will also function as a resource guide for a diverse group of teachers who might be located in educational institutions in all parts of the world who desire to teach the literature of Malaysia and Singapore to their literature classes. May this annotated bibliography serve as a catalyst in stimulating teacher and student interest in the broad and expansive literatures of Malaysia and Singapore. There is much to be learned.

I commend the people of both countries for their fervent efforts to exhibit genuine humanitarianism, friendship and honesty to their fellow countrymen and also to tourists and foreign educators like myself and fellow Fulbright colleagues. In these countries, I observed various people, who assisted me and my colleagues during different stages of our Fulbright journey, as they worked in unified concert to facilitate expediency in the completion of our individual research projects and to develop our intellectual awareness and cultural appreciation of their native land. These people made a profound difference in my impressions of both countries. Their hospitable assistance and genuine humanity exceeded my initial expectations when I first arrived in South East Asia. I can now honestly talk about how positively wonderful the people of Malaysia and Singapore were in making my first Fulbright journey abroad such a remarkable success!

As for me, these people have left an indelible mark on my spiritual and intellectual development. I admire their efforts to interact with diverse races and cultures of people. Just as Malaysia and Singaproe are naturally splendid and wondrous in natural beauty, so are their multi- ethnic populations. Friendship, national unity and mutual respect for people, despite ethnic or religious differences, are but a few of the admirable qualities I've observed in the people of Singapore and Malaysia.

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Above all, the people of Malaysia and Singapore have demonstrated to me, in particular, what it means to live and work harmoniously in a multi-ethnic society. I have witnessed firsthand that living in a multi-ethnic society, like Malaysia and Singapore, can be doubly fascinating and enlightening as races co-exist toward mutual and national progress. I salute my many Malaysian and Singaporean friends who displayed genuine love, harmony, unity and peace when I traversed an assortment of geographical wonders.

It is therefore to the many diverse people whom I met during my travels in both Malaysia and Singapore that I take this opportunity to formally say "THANKS!" and to dedicate this research project and the following poem which I wrote while touring the Genting Highlands on July 26, 1999, 8:55 a.m., when I was spiritually overwhelmed by the majesty and startling beauty of the Malaysian countryside.

MALAYSIA'S NATURAL SPLENDOR IN THE GENTING HIGHLANDS

Dedicated with love, brotherhood and great admiration to the Warm and Hospitable People of Malaysia and Singapore

The wonders of Malaysia's natural foliage are lovely to behold.
They bestow natural splendor and charm for the young and old.
Trees and their variegated leaves in congruence with neighboring hills,
mountains, waterways, houses and A Modern Casino
Illuminate nature's tropical bountifulness, despite the rising haze.
This sudden collage of magnificant colors startles the solemnity of
my early morning gaze.

"Stop the Bus! Look at the conglomerate of nature's mysteries and wonders!"

Trees Palm Rubber Coconut Durian Military

Here Rocks High Grass Tall Steps

There Lush Wide Short Round Square

Up Sky Blue White Heaven Huts

Down Jungle Pebbles Streams Wires Boulders

Side Trucks Tanks Timber Bikes Pollutants

Colors . . . .   Colors ....   Colors ....

Colors of diverse shades parade in sedate strides while nature explodes and

Unfolds to the naked foreign eye, as yet existing without the raying beams of
the hot, tropical sun . . .
Magnificent splendor . . .
Amidst the horrific backdrop of man's self-made wasteland and incessant

Pollution!

Green, brown, gray, salmon, white, yellow, black, beige, green, tan, pink, red and blue
Echo the wonderous colors of nature and the universe.

"Peace Be Still!" "Let the Colors of Mother Earth Speak!"

They're all here on parade in concerted Unison.

"Stop! Wait! Here comes the tropical sun to disrupt nature's solemn and
peaceful morning parade of tranquility and concord.

But, where will Mother Nature's beauty trail lead,
....or end when the sun rises?

Shall I dare follow it either into the belly of a unified and whole ... nation
...of universal brotherhood and peace?
...of Vision 2020

...or to a polluted hole? a wasterland?"

As trees, leaves and other natural elements of all kinds splendor and harmoniously
co-exist in the wondrous dominion of Genting Highlands,

Oh, why can't man create harmony and universal brotherhood in all parts
of the natural universe, be it in immediate or distant lands?

July 26, 1999, 8:55 a.m.
Genting Highlands,
Malaysia

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ACKNOWLEDGMENTS

Participation in the Fulbright-Hays Seminars Abroad Program, July 6-August 16, 1999 in Malaysia and Singapore form what I like to term as an extension of my lifelong educational opportunities from which I can develop teaching resources well into the year of the millennium. Appreciating, understanding and teaching of world literature, and particularly that of South East Asian literature, have been profoundly enriched by my expansive exposure to a wide selection of Malaysian and Singaporean writers. From the moment of my arrival in Malaysia and Singapore in July, 1999 for a six weeks stay, I was eager to learn as much as I could about the literature of both countries. Indeed, I did!

On departure from Malaysia and Singapore in August, 1999, after a six weeks' immersion into the multi-cultural literature of both countries, I felt lucky -- perhaps like a fisherman feels when he arrives on shore with a full catch. Like the fisherman, I, as collector of literary texts from Malaysia and Singapore, was just as fortunate in having secured a bountiful storehouse of several genres of Malaysian and Singaporean literature. The bounty was so plentiful that my luggage could not bear the load. As the bulk of these texts (and most especially my Catherine Lim collection) was not published or readily available in the United States, I was determined not to leave them behind. Not to worry, I had an alternative plan of rescue. The remaining recourse was to ship two huge boxes of books home to the United States, and that was exactly what I did a week or two before the seminar ended. How elated I was!

My introduction to and collection of selected texts that comprise Malaysian and Singaporean literature, which I chose for both reading pleasure and for teaching a literary analysis class here at Rider University, would not have been made possible without the gracious and hospitable assistance of a number of people in Malaysia and Singapore. I therefore extend special thanks to each of the following people who in their own unique and individualized way helped to challenge and invigorate my intellectual and literary curiosity about Malaysian and Singaporean literature.

Special thanks are extended to Singapore's foremost writer, Dr. Catherine Lim, who having recognized my genuine interest in her literary writings, graciously gifted me with several autographed copies of her short story anthologies. Her dynamic, raw humor, remarkable kindness and great hospitality --- in addition to the intellectual and artistic wit she imbrued in a presentation entitled "Literature and Social Issues" at the RELC International House in Singapore in July, 1999 -- were greatly appreciated by me and fifteen other Fulbrighters.

I therefore extend trillions of thanks to Dr. Lim, to my Rider University colleague and "early morning teaching buddy," Dr. Alan McCleod, Commonwealth Literature Scholar, Drs. Jim Guimond and Jack Sullivan and also to the following people, who either engaged me in literary discussions about the literature of their perspective countries, or who directed and even perhaps accompanied me in both countries to numerous bookstores and university libraries where I discovered a wealth of literature that I will be utilizing in the university classroom for many years to come:

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(Malaysia)

Dr. Hyacinth Gaudart, Program Coordinator
Faculty of Education, Universiti Malaya
Kuala Lumpur

Ms. Kala Kovan, Program Officer, and
Dr. Andrew B. Kramer, Executive Director
Malaysian-American Commission on Educational Exchange (MACEE)

Mr. Leonard Jeyam, Lecturer
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Universiti Malaya
Kuala Lumpur

Dr. Margaret Maney, Visiting Professor of American Literature and
Curriculum Consultant,
Department of English
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(She is known locally as "the Fulbrighter who stayed.")

Wong Soak Koon, Associate Professor
School of Humanities
Universiti Sains Malaysia

Paul Raj, Tour Guide
Kuala Lumpur

Sandra Raymond, Academic Tour Guide
Kuala Lumpur

Annie Neoh, Academic Tour Guide
Kuala Lumpur and Singapore

Ms. Majella Gomez, Walking Tour Guide
Kuala Lumpur

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Kuching, Sarawak (East Malaysia)

Puan Rosenah Ahmad, Location Co-ordinator
Kuching, Sarawak

Mr. Gordon Nicholas, Academic Tour Guide
Kuching, Sarawak

(Singapore)

Dr. Catherine Lim, Educator and
The Foremost Writer of Singapore

Dr. Cheah Yin Mee,
Location Coordinator,
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Mr. Hoe Seng Teck, Lawrence
Tour Guide
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(The United States of America)

Dr. Alan L. McLeod,
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Mr. Samuel Weigh,
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INTRODUCTION

This annotated bibliography provides a representative sampling of the literature of two South East Asian countries, Malaysia and Singapore. The bibliography, focusing primarily on works written in English by Malaysian and Singaporean authors, is not designed to stand as an expansive listing of all of the literary writings from each country. There is clearly a need for more comprehensive and annotated bibliographies of the literature from both countries.

This annotated bibliography, however, will certainly not be all-inclusive. Time constraints imposed on my six week presence in Malaysia and Singapore did not allow me additional opportunity to explore in-depth all of the historical and literary works of both countries. It therefore stands as a representative sampling of the six weeks' fieldwork and research I conducted on the literature of each perspective country, Malaysia and Singapore.

Included in the annotated bibliography are both past and contemporary writers who demonstrate, from a historical context, all of the stylistic and thematic characteristics inherent in the literature of each country. Where feasible, literature for children and young adults has also been included for the convenience of elementary and secondary school teachers. For those new teachers who anticipate designing their first introductory unit of study on the literature of Malaysia and Singapore, I have provided below a reference list of themes that "bite" into the core of the diverse fabrics of life that touch the heart and soul of existence in Malaysia and Singapore. These themes, as a conglomerate, recur in various manifestations in the literature of both Malaysia and Singapore.

GENERAL THEMES IN MALAYSIAN AND SINGAPOREAN (ENGLISH) LITERATURE: A REFERENCE GUIDE

1. Adaptation by men and women to the ethics of Islam (Malaysia's national religion) in contemporary society
2. Diversity in a multi-ethnic society (Is there room for compromise and harmoney between members of diverse ethnic groups -- mostly notably the Malays, Chinese and Indians?)
3. Ethnicity and Cultural Identity in a multi-cultural society
4. Education and academic achievement, at home and abroad, as key to social and educational advancement
5. Rejection of tradition (old customs and outdated beliefs) in preference for modern ways many of which are heavily influenced by western culture
6. National identity and independence -- Self Reliance in Economics and Politics/ Anticolonial Sentiments(Confused loyalties and ties in search of a sound and whole identity which encompasses the personal, national, religious and cultural)
7. Love and Passion (Romance tales are often interlaced with moral teachings-- i.e., honesty and goodness will always prevail. Some contemporary literature contans detailed descriptions of sex.)
8. Class struggle between the rich and the poor
9. Social and economic injustice against minorities (The underdogs of society

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such as the urban poor, rural farmers, fishermen and villagers suffer more than others. Autobiographical literature often captures the success or rags-to-riches story of a coolie such as that of Tan Kok Seng in Man of Malaysia and Son of Singapore.)

10. Conflicts between rural and urban value systems
11. Dissension, Disillusionmnet and Social Protest (Good vs. Evil and the Bad vs. the Ugly/Distate for modern society)
12. Man and his relationship to society (For example, how has technology affected human relationships? How have stringent civil laws in Singapore affected human interaction?)
13. Life passages and aging (personal, moral and philosophical challenges to mankind's decision making , the treatment of the aged by the young and affluent, technology and social behavior). Catherine Lim of Singapore is significant here because her writings often capture the conflicts existing between aging parents and their Western-educated children.
14. Glorification of heroes and heroines in Malayan and Singaporean culture
15. Woes of matrimony and cultural traditions regarding the institution of marriage and the family (Note the problems of intermarriage and mixed ethnic heritage, particulary between Indian men and Chinese women.)
16. Linguistic identity in the home and work environment (What is the significance of the following languages in the cultures of Malaysia and Singapore: English, Bahasa Malay play and Tamil?)
17. Class, Economic Affluence and Ethnic Conflict or Cohesion among the three major ethnic groups: Malays, Chinese and Indians (and others).
18. The Influence of British colonial heritage, political rule and Western values and lifestyle (the foreign presence and influence)
19. Multiculturalism and Bilingualism (Coping with and acknowledging differences in all of their manifestations)
20. Women's rights and freedoms in modern society vs. the past
21. Sexual Morality and the implementation in the schools of a curriculum in Moral Education and Civics (Singapore)
22. Censorship and political infringement on artistic freedom
23. Man's inhumanity to man/War and its Aftermath (The Japanese Occupation of Malaya under British colonial rule---There are numerous autobiographical accounts of the WWII Japanese invasion of Malaya and subsequent human sufferings in warfare with the enemy. Also there are accounts of the Malayan Communist Party's underground terrorist attacks on plantations and urban districts in pursuit of political control of Malaya.)
24. Endurance and Perseverance of British and American military personnel and National Service officers who experienced the invasion and the rise of nationhood and independence in Malaya in its aftermath
25. Romanticism, Ancestry and love of the land and geographical setting. (Local Color idolization of landscapes and tropical jungle terrains. Also fascination with moonsoon season and local fauna.
26. Superstition (and the presence of ghosts) as viable dimensions of human existence (See Lim's The Bondmaid as an example.)
27. Oppression and Emancipation of Women

These themes were compiled from a number of sources: critical readings and handouts given during the seminar, lectures and informal conversations with the following resource people: Prof. Dr. Hyacinth Gaudart, Dr. Margaret Maney, Mr. Leonard Jeyam, Dr. Wong Soak Koon, Dr. Cheah Yin Mee, Dr. Catherine Lim, Prof. Dr. Rahman Bujand, Prof. Dr. Puan Rosenah Ahmad, and Dr. Heidi Munan.

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For clarity sake and for identification purposes in the organizational structure of the annotated bibliography, I have subdivided the bibliography into two geographic sections. Part one will identify writers and works of Malaysia, and part two will cover writers and works of Singapore. Expatriate writers of Malaysian or Singaporean origin will also be included with the specific country of their birth. Works by authors who are neither Malaysian nor Singaporean by birth or naturalization will be annotated in sections of the bibliography in accordance with the designated settings or historical originsof their works. Hence, British Joseph Conrad, for example uses the local, exotic background of Malaysia in his novels; his writings will therefore be annotated in the Malaysia section.

Each part of the bibliography will be further subdivided according to literary genre, i.e., short story, novel, drama, poetry, autobiography and biography, etc. Also included will be a section referencing literary criticism and pertient newsstories about writers and their works. Audio and visual reference sources will also be cited.

It is anticipated that this annotated bibliography of selected literatue of Malaysia and Singapore will function as a helpful resource guide for both the general lay reader and for the English teacher, on all levels of literature instruction, whose mission it is to study the life, literature and culture of multi-ethnic countries, the likes of Malaysia and Singapore, which are rapidly emerging as the educational, economical and cultural meccas of South East Asia. Perhaps the most revealing anthropological spyglass for studying these countries may be its varied literatures which I think comprise what I like to term, in the customary folkloric traditon of name-calling of the Southern United States, "the third and all-knowing wise eye" of a people and its secular world. Shahnon Ahmad, a Malaysian Literary Laureate, speaks in the same sentiment regarding literature as being reflective of a people's identity and social and philosophical perceptions when he states in a preface to the GATRA anthology of poems entitled Kebangkitan: "We are Malays, struggling to establish our identity through literature."

During the course of reading Malaysian literature, I have also gained further understanding of social, moral and philosophical perspectives on life through the proverb. To spark the literary appetite of future and past teachers of Malaysian literature, before they peruse this annotated bibliography, I have provided the following Malaysian proverbs (which are excerpted from pages 68 and 69 of Donald Moore's book, Where Monsoons Meet (1960).

(1) The turtle lays thousands of eggs without anyone knowing,
but when the hen lays an egg, the whole country is informed.
(2) A lost wife can be replaced, but the loss of character (one's
good name) means ruin.
(3) A boat that has sped too far can return, but there is no return
for the spoken word.
(4) He who is unable to dance blames the uneveness of the floor.
(5) Don't think there are no crocodiles,
Because the water's calm --
Beware of false security (the feeling of being safe)
Lest you should come to harm.

Even elephants will stumble,
Tho' they have four feet ---

All of us are prone (likely) to tumble,
Tho' we be discreet (careful).

The buffalo supplies the milk,
The cow supplies the name---
The humble folk perform the work,
Where others reap the fame.

And YB Datuk Seri Rafidah Azia, one of Malaysia's best-known female politicians, adds additional wisdom in the following Malay proverbs (cited in Zhou Mei's Rafidah Azia: Sans Malice).

Kerja beragak tak menjadi,
Kerja beransur tak bertahan.

(Delaying your work will bring no results.)

Mulut tempayan boleh ditutup,
mulut manusia tidak boleh ditutup.

One can put a lid on an earthen water-barrel,
but not on a person's mouth.

And an ancient Chinese proverb borrowed from Hugh Hickling's Festival of Hungry Ghosts is also poignant to the literary soul:

The palest ink is better than the best memory.

West Meets East in Selected Literature of Malaysia and Singapore:
An Annotated Bibliography of Malaysian and Singaporean Literature Written in English for Teachers of South East Asian Literature and Culture

PART I

MALAYSIA

NOVELS AND PERSONAL DOCUMENTARIES

Ahmad, Shahnon. Rentong (Burned to Ashes). Kuala Lumpur: Pustaka Melayu Baru, 1971.
Tells the story of a village headman, a rice farmer, and his difficult life of economic and community strife in rural Malaysia.

______________. (No Harvest but a Thorn). Kuala Lumpur: Oxford University Press, 1972.
Continues Ahmad's assessment of the hardships of rice farming and agricultural existence in rural Malaysia.

______________. Protes (Protest). Melaka: Abbas Bandung, 1967.
Explores controversial religious issues that beset Malaysians.

______________. Srengenge: A Novel from Malaysia. Kuala Lumpur:

Heinemann Educational Books (Asia) Ltd., 1979.
Introduces a psychological portrayal of Malaysian characters who are tormented by traditional beliefs and religious idealism.

Ali, A. Wahab. Angin Hitam Dari Kota (Dark Wind from the City). 1968
Delves into the conflicting moral and social values that cause urban and rural life to clash.

Amin, Adibah. Seroja Masih Di Kolam (The Lily is Still in the Pond). 1968
Explores the difficulties women experience when they defy tradition and social mores.

Burgess, Anthony. The Long Day Wanes: A Malayan Triology. New York: W.W. Norton, 1946. (Reprinted as a Malayan triology by Penguin in 1950s.)
Documents the story of postwar Malaya in three-parts -- entitled Time for aTiger (1956), The Enemy in the Blanket (1958) and Beds in the East (1959) -- and explores how both the British and Malaysians were affected by the turmoil and inevitable change that independence brought.

Chin John. The Santubong Affair. Kuching, Sarawak: Borneo Literature Bureau, 1964. (Won first prize in the English section of the Sixth Literature Competition sponsored by the Borneo Literature Bureau in 1963.)
Treats domestic discord and a tragic murder that results when a son discovers

that a very rich man who raped and impregnated his mother is in fact his real father.

Chin Kee Onn. Maraiee (The Japanese name for Malaya). Kuala Lumpur: Harrap, 1952. Reprinted as The Silent Army in 1954 in Kuala Lumpur: Corgi. Explores in a first person account by a Chinese-Malayan teacher the intricate details of guerrilla warfare during the Japanese Occupation of Malaya and the impact of everyday warfare on Malaysian families.

_______________. The Grand Illusion. Kuala Lumpur: Harrap, 1961. Documents the daily activities of terrorists and the emerging disillusionment of a young Chinese couple, Kung Li and Loo Moy, who grow saddened by the dictatorial and inhumane treatment of the Malaysian Communist Party.

Chuah Guat Eng. Echoes of Silence. Kuala Lumpur: Holograms, 1994. Traces a Malaysian woman's odyssey of identity and self-discovery in modern Malaysia.

Clavell, James. King Rat. New York: Dell, 1999. Narrates the survival story of a captured American serviceman held in a prisoner of war camp by the Japanese during World War II. (Novel has also been produced on videocassette.)

Conrad, Joseph. Lord Jim: A Tale. London: Blackwood, 1900. Reprinted by W.W. Norton of New York, 1968. Tells the story of a young English merchant seaman named Jim ("Lord Jim" as he is called by local natives) who jumps ship because of cowardice and later searches for refuge and asylum in the Borneo section of Malaya as a means of shielding himself from a guilty conscience, scandal and social disgrace.

_______________. Victory: An Island Tale. London: Methuen, 1915. Reprinted by Doubleday, 1915. Narrates a tale involving the romance of main characters, Heyst and Lena, who also demonstrate vices of greed, deception and dishonesty.

_______________. The Malaya Novels: A Triology. The triology historically depicts life in colonial Malaya and it consists of three closely-linked novels drawn from stories Conrad witnessed and heard during his maritime experiences in trading stations and commercial villages in and around Malaya. The three novels focus on the lives and interpersonal relationships of three European colonists, Lingard, Almayer and Willems. The novels are:

Almayer's Folly: A Story of an Easter River. London: Unwin, 1895. Reprinted by Macmillan of New York, 1895. Recounts the private and professional life of a European trading station owner, Almayer, and his relationship with other European colonialists, Arab merchants and members of the diverse native tribes of Malaya.

_______________. An Outcast of the Islands. London: Unwin, 1896. Reprinted by Appleton of New York, 1896.

Tells the tragic fate of another European colonist, Willems, a coward, who betrays Captain Lingard and who is later murdered by his Malayan mistress.

_______________. The Rescue: A Romance of the Shallows. Garden City, New Jersey: Doubleday, 1920. Reprinted by Dent of London, 1920.
Concerns the tragic downfall and divided loyalties of Captain Lingard as he pursues wealth and political power in colonial Malaya.

d'Alpuget, Blanche. Turtle Beach. Ringood, Australia: Penguin Books, 1981.
Tells of the racial tension and related events caused by the Vietnamese boat people who sought refuge in Malaysia with the fall of Sargon.

de Silva, Gregory W. The Princess of Malacca. Malacca: Wah Seong Press, 1937.
Presents a historical romance whose setting is old Malaya.

Elder, Bruce. Take a trip to Malaysia. New York: Franklin Watts, 1985.
Provides an Easy-to-Read Children's Book about the country of Malaysia and its people.

Eliot, Joshua and Jane Bickersteth with Tamsin Morrison. Malaysia and Singapore. Lincolnwood, Illinois: Passport Books, 1998.
Offers a guide to an understanding of the people, culture and popular literary writings of Malaysia and Singapore.

Fernando, Lloyd. Green is the Colour. Singapore: Landmark Books Pte. Ltd., 1993.
Focuses on ways by which four Malaysians -- Sara, Dahlan Yun Ming and Panglima-- meet the dubious challenge of defining their individual and ethnic identities, while at the same time embracing a national and religious identity in a multi- racial country.

_______________. Scorpion Orchid. Kuala Lumpur: Heinemann Asia, 1976.
Explores via four friends of Malay, Indian, Chinese and Eurasian heritage -- Sabran, Santi, Guan Kheng and Peter -- the problematics of race relations, elitism and independence in Malaysia.

H.M. Cheng and N.I. Low. This Singapore: Our City of Dreadful Nights. 1947
Accounts the undercover lifestyle of a Malaysian police officer during the Japanese Occupation of Malaysia during the second World War.

Hahn, Emily. James Brooke of Sarawak. London: Arthur Barker Ltd., 1953.
Introduces a biography of the life of Sir James Brooke, Rajah of Sarawak

Halim, Tunku. Dark Demon Rising. Selangor Darul Ehsan, Malaysia: Pelanduk Publications (M) Sdn. Bhd., 1997.
Represents a Malaysian horror novel which focuses on Shazral Abas' nightmarish battle with a hideous and awesome demon.

Hall, Maxwell. Kinabalu Guerrillas. Kuching: Borneo Literature Bureau, 1968.
Provides an account of the Double Tenth rising against the Japanese occupation of North Borneo.

Han Suyin (pseudonym for Dr. Elizabeth Comber). Destination Chungking. London: Jonathan Cape, 1942.
Tells of the downfall of China and of the sufferings of Chinese people at the hands of internal conflict and aggression by the Japanese.

______________. A Many Splendored Thing. Boston: Little Brown, 1952.
Traces the romance or love story that develops between a Eurasian doctor, Suyin and Mark, her British lover and newspaper correspondent who is later killed while serving military duty. (Novel, under the title, Love Is A Many Splendid Thing, has been adapted to drama and is available on videocassette.)

______________. And the Rain May Drink. London: Jonathan Cape, 1953.
Dissects the conflicts that develop between Malaysians of different political and socio-economic classes as reflected through the eyes of the main characters,
Ah Mei, a Chinese-Malayan and police informer and Luke Davis, a British police officer in Malaya.

______________. The Mountain Is Young. London: Jonathan Cape, 1958.
Narrates the love story of Anne Ford, an English writer, and a Malayan engineer, Unni Menon.

Hashim, Khadijah. Merpati Putih Terbang Lagi (The White Dove Flies Again). Singapore: Times International, 1971.
Studies the viability of traditional Malaysian moral values as a guide to overcoming hardship and oppression.

Hickling, Hugh. Festival of Hungry Ghosts. Selangor Darul Ehsan, Malaysia: Pelanduk Publications (M) Sdn. Bhd., 1997.
Tells a story about how British colonial society and civil servants such as the Governor, Colonial Secretary and District Officier lived and manuvered for power and control in Sarawak in the early 1950s, a time when colonial rule relegated ethnic Sarawakans such as the Malays, Indians and Chinese to second class citizenship.

Ibrahim, Hassan. Blessed Rat (Tikus Rahmat). Kuala Lumpur, Malaysia: Dewan Bahasa dan Pustaka, Kementerian Pendidikan Malaysia, 1990.
Satirizes, via George Orwell's Animal Farm as model for rat or animal imagery, the different powerful ethnic groups that prevail in Malaysia.

Johnny Ong. Sugar and Salt. Selangor, Malaysia: Tioman Books, 1993.
Describes the joys and sorrows of a Chinese family, the Wongs, as individual family members advance economically and face various conflicts in private and public life.

Knowlton, Mary Lee and Mark J. Sachner. Children of the World: Malaysia. Milwaukee: Gareth Stevens Publishing, 1987.
Acquaints juvenile readers with the country of Malaysia as seen through the life of Widiyati, an eleven year old girl, who lives in Penang with her grandparents.

Lee Kok Liang. Flowers in the Sky. Kuala Lumpur, Malaysia: Heinemann Asia, 1981.
Tells the story of the joys and sufferings of two professionally diverse

immigrants to South East Asia, a Buddhist monk and a surgeon.

Leigh, Frances. The Lost Boy. New York: Dutton, 1976.
Tells the story of an English boy, thought to be lost or even killed during the race riots in Malaysia, but found to be alive two years later. (Young Adult Novel)

Lim, Janet. Sold for Silver. Kuala Lumpur: Fontana Books, 1960.
Tells the story of a slave girl living life under slavery.

Maniam, K.S. In a Far Country. London: Skoob Books Publishing Ltd., 1993.
Focuses on Rajan's enlarging consciousness as he journeys from ignorance to enlightenment.

______________. The Return. London: Skoob Books Publishing, 1993.
Depicts the changing lifestyle of Ravi, a third generation migrant of Indian ancestry, who witnesses changes in the lifestyle of an immigrant community before and after Independence in 1957.

Manja, Salmi. Hari Mana Bulan Mana (Which Day, Which Month). Kuala Lumpur: Times Internatinal, 1960.
Explores the problematics of being woman in a changing Malaysian society.

Markasan, Suratman. Tak ada jalan keluar(There is No Way Out). Kuala Lumpur: Times International, 1962.
Presents the dilemma of a divorcee who turns to prostitution as a means of financial support for her children.

Morgan, Mary. The House At the Edge of the Jungle. New York: St. Martin's Press, 1999.
Tells the story of the return trip to Malaysia from England by two grown English siblings whose early childhood roots in Kuala Lumpur were hastily unearth due to the Japanese invasion of Malaya.

Munan, Heidi. Culture Shock!. Kuala Lumpur: Times Books, 1991.
Provides tourist with a guide to customs and etiquette in Malaysia.

______________. Cultures of the World: Malaysia. New York: Marshall Cavendish, 1990.
Acquaints juvenile readers with the culture, geography, history, religious beliefs, government and diverse people of Malaysia.

Navaratnam, M.W. The Jap Adventure. Kementerian Pelajaran, Malaysia: Dewan Bahasa dan Pustaka, 1948.
Describes the Japanese Occupation of Malaysia and its effects on local Malaysians.

Omar, Ibrahim. Desa Pingitan (Nurturing Village). Malacca, Malaysia: Wah Seong Press, 1936.
Studies the clash of values that exist between urban and rural life.

"Peoples of Malaysia." undocumented handout, Fulbright/Hays Seminar in Malaysia and Singapore, July-August, 1999.
Describes the land, people, festivals, foods and recreational activities of

Malaysia.

Rashid, Ahmad bin Mohammad. Kawan Benar. Kuala Lumpur: Dewan Bahasa Dan Pustaka, 1976.
Depicts early life and hardships in rural, agricultural Malaya.

Reed, Mike and Wayne Tarman. A Short Walk Through Sarawak: The Sarawak Cultural Village Revealed. Kuching, Sarawak, Malaysia: Travelcom Asia Sdn Bhd., 1998.
Provides an expansive, insider's view of the Sarawak Cultural Village and the diverse, multi-ethnic inhabitants who live and work there in what locals call a "village within a village."

Shah, Raja Bahrin. The Raja Bahrin Story. Kuala Lumpur: Times Books International, 1997.
Describes the dramatic account of a Malaysian father's rescue of his two Malaysian-born Muslim children from domicile with their Australian-born mother who took them to reside in Melbourne, Australia without their father's knowledge or permission.

Shute, Nevil. A Town Like Alice. London: Heinemann, 1950. Republished in New York by William Morrow in 1950 under the title, The Legacy.
Chronicles the separation and eventual re-unification of eighty Dutch women and children who were captured in Padang and led by Japanese captors on a two and a half year trek around Malaya and Sumatra during World War II and the eventual conquest of Malaya in 1942 by the Japanese.
Focuses in particular on the life stories of two prisoners of war -- a British woman captive and an Australian prisoner of war -- who meet in Malaya during World War II, 1939-1945, and the wartime invasion of Malaya and Sumatra by the Japanese.

Singh, Gurchan. Singa-Lion of Malaya. Kuala Lumpur: Times, 1946.
Accounts the experiences of Malaysians under the Japanese Occupation during World War II, 1942 to 1945.

Wright, David. Enchantment of the World: Brunei. Chicago: Childrens Press, 1991 (Juvenile literature).
Acquaints the reader with the diverse native tribes of Brueni, a small country on the north coast of Borneo.

______________. Enchantment of the World: Malaysia. Chicago: Childrens Press, 1988 (Juvenile literature).
Introduces children to the people and diverse ethnic groups of Malaysia.

Wulffson, Don. Nightmares! How will yours end? Valley of the Screaming Statues. Los Angeles: Price Stern Sloan, 1995 (Juvenile literature).
Invites the young reader to participate in an interactive exercise in which the reader chooses the outcome of a teenage boy's nightmare wherein he searches for his lost brother and father in a Malaysian jungle called the Valley of the Screaming Statues.

Yahp, Beth. The Crocodile Fury. Sydney, Australia: Angus& Robertson/Harper Collins, 1992.
Tells the life stories of three generations of women who reside in a convent

school next to a jungle reserve. Places stress on the oral tradition and the experience of storytelling.

Yeap Joo Kim. Of Comb, Powder and Rouge. Singapore: Lee Teng Lay Pte Ltd., 1993.
Chronicles from 1928 to 1959 the oppressive life of Bebe, a woman subjected to second class status during key, historical years when she lived in Penang, Malaya.

SHORT STORIES, LITERARY ANTHOLOGIES AND LITERARY CRITICISM

Bamboo Ridge: A Hawai'i Writers Journal #69, Spring 1996.
Introduces an anthology of the writings of Asian and Pacific Island writers including Shirley Geok-lin Lim, Wing Tek Lum, Lois-Ann Yamanaka, Wendy Miyake, Ran Ying Porter and Albert Saijo.

Bloom, Harold. Asian-American Women Writers. Philadelphia: Chelsea House Publishers, 1997.
Contains biographical and critical articles on selected Asian-American women writers, most particularly critical commentaries on the writings of Asian-American women writers by Shirley Lim.

Buck, Claire. The Bloomsbury Guide to Women's Literature. New York: Prentice Hall, 1992.
Provides a literary guide to women's literature and contains a representative selections of biographical articles on Asian Women Writers.

Buma, Michael. Iban Customs and Traditions. Kuching, Sarawak: Borneo Publications, 1992.
Studies the customs and traditions of the Iban tribe in Sarawak.

Chee Soon Juan. To Be Free: Stories From Asia's Struggle Against Oppression. Clayton, Australia: Monash Asia Institute, Monash University, 1998.
Presents the stories of six dissidents -- Aung San Suu Kyi, Beningno Aquino, Pramoedya Ananta Toer, Kim Dae Jung, Shih Ming-teh and Chia Thye Poh -- who struggled against oppression and persecution in the following Asian countries: Taiwan, Burma, Indonesia, Philippines, South Korea and Singapore.

Chong, Benedict S. Tales of Borneo. Perak, Malaysia: Penerbit Sanmin Sdn. Bld., 1993.
Anthologizes tales about life in Borneo.

Clifford, Hugh. At the Court of Pelesu and Other Malayan Stories. Kuala Lumpur: Oxford University Press, 1993.
Introduces short stories that depict life in Malaysia.

Dingwall, Alastari. Traveller's Literary Companion to South East Asia. Brighton, England: Oxford, 1994.
Provides extracts from novels written by foreign and regional writers of South East Asia, including Malaysia and Singapore.

Dickson, Mora. Longhouse in Sarawak. Kuching, Sarawak: S. Abdul Majeed and

Company, 1995.
Contains a study of the longhouse's architectural and socio-economical structures which form the way of life for Iban's living in Sarawak's jungle interior.

Fernando, Lloyd. Twenty Two Malaysian Stories. Singapore: Mandarin, 1993.
Contains twenty two short stories with Malaysian characters and settings.

Gaudart, Hyacinth. Tales and Tails. Kuala Lumpur: Penerbit Fajar Bakti Sdn. Bhd, 1998. (A Marget Carpet Reader for upper primary reading level --Red Level, Year 4)
Contains seven original stories written by Dr. Hyacinth Gaudart for young readers who are introduced to tales that promote strong social and moral values. Provides reading comprehension exercises following each tale.

______________. The Circle and Other Stories of Asia and the Pacific. Kuala Lumpur: Macmillan, 1993. (Hornbill Stories, a series of reading texts for secondary school students learning English as a seocnd language, Level 5)
Consists of an anthology of eleven stories designed for young adult readers by writers from countries in Asia and the Pacific. Offers reading comprehension exercises for each story.

Gurunathan, K. Popular Malaysian Folk Tales. Kuala Lumpur: Adlaunch, 1993.
Provides an anthology of most favoriate Malaysian folk tales. (Young Adult)

Halim, Tunku. The Rape of Martha Teoh and Other Chilling Stories. Selangor Darul Ehsan, Malaysia: Pelanduk Publications (m) Sdn. Bhd., 1997.
Introduces tweleve horror tales written by Malaysia's emerging young writer of horror fiction, Tunku Halim.

Heah Chwee Sian. A Wisp of Bliss and Other Stories. Kuala Lumpur: Heinemann Educational Books (Asia) Ltd., 1981.
Consists of short stories about people and life in Malaysia.

Hochstadt, Herman. The Compact: A Selection of University of Malaysia Short Stories, 1953-59). Kuala Lumpur: Raffles Society, 1959.
Collates stories written by authors at the University of Malaysia.

Ishak, Solehah. Malaysian Literary Laureates: Selected Works. Kuala Lumpur: Dewan Bahasa dan Pustaka, 1998.
Provides biodata and samplings of the literary writings of Malaysia's literary laureates including Keris Mas, Shahnon Ahmad, Usman Awang, A. Samad Said, Arena Wati, Muhammad Haji Salleh, Noordin Hassan and Abdullah Hussain.

Knappert, Jan. Malay Myths and Legends. Kuala Lumpur: Heinemann Educational Books Ltd., 1980.
Provides a collection of Malaysian myths and legends which have originated from the oral tradition and literature of a variety of diverse ethnic groups in Malaysia.

Lee Kok Liang. Mutes in the Sun and Other Stories. Kuala Lumpur: Raybooks, 1963.
Includes short stories about Chinese Malaysians.

Lip, Evelyn. Chinese Proverbs and Sayings. Singapore: Graham Brash Ltd., 1988.
Contains a collection of Chinese proverbs and sayings for the enjoyment and education of readers of Chinese life, culture and literature.

______________. Classic Chinese Legends. Singapore: Times Books International, 1990.
Presents a grouping of some of the best and most entertaining Chinese Legends and Tales.

Ly Sinko. Modern Malaysian Chinese Stories. Singapore: Heinemann, 1988.
Provides the reader with a collection of modern Malaysian Chinese short stories.

Maniam, K.S. Haunting the Tiger: Contemporary Stories from Malaysia. London: Skoob Books, 1996.
Introduces a collection of thirteen of Maniam's contemporary short stories.

Maugham, Somerset. Maugham's Malaysian Stories. Singapore: Mandarin, 1989.
Provides a collection of Maugham's short stories about British nationals living in Malaysia and other South East Asian countries during the ninteen twenties and thirties.

______________. Collected Short Stories. Kuala Lumpur: Pan Books, 1976.
Contains a collection of stories about Malaysia under British colonial influence. Malay stories include "The Casuarins Tree" and "Ah Kind."

______________. Maugham's Borneo Stories. Singapore: Heinemann, 1972.
Consists of Maugham's selected short stories about Borneo as edited by G.V. de Freitas.

______________. East and West: The Collected Stories of Somerset Maugham. New York: Garden City Publishing, 1921.
Consists of a collection of thirty of Maugham's early short stories which were written between 1919 and 1931.

McLeod, Alan. The Literature of the Indian Diaspora: Essays in Criticism. New Delhi, India: Sterling Publishers, 1999.
Compiles a collection of essays in criticism about the literature of the Indian diaspora.

______________. "Sylvia Brooke, Ranee of Sarawak: Pioneer Malaysian Writer." Paper originally delivered at Societe des Anglicistes de l'Enseignement Superieur, Universite de Chambery, May 21-23, 1999. A Forthcoming article that will appear in Commonwell: A Literary Jouranal, to be published in November, 1999 by University of Dijon, France.
Introduces the contributions of Sylvia Brett Brooke (1885-1971) to the development of Malaysian literature in English. Contains a bibliography of Brooke's literary writings from 1925 to 1940.

______________. Commonwealth and American Women's Discourse: Essays in Criticism. New Delhi, India: Sterling Publishers Private Limited, 1996.
Introduces a series of papers that were delivered at the third international

conference sponsored by the Institute for Commonwealth and American Studies in English Language in Mysore in January of 1994. Papers relevant to Malaysian and Singaporean literature include the following:
"Malay Re-Visionary Writing: An Assessment," by Ruzy Suliza-Hashim
"Two Straits Chinese Women Writers: Ruth Ho and Yeap Joo Kim," by Lee Su Kim
"Asian-American Women's Fiction and Their Ethnic Discourse," by C. Vimala Rao

______. The Commonwealth Pen: An Introduction to the Literature of The British Commonwealth. Itacha, New York: Cornell University Press, 1961.
Presents a series of essays by scholars about Commonwealth writers and the problems of writing and publication in former British colonies of the Commonwealth. One essay of significance is J.M. Hardman's "The Literature of Malaya and Singapore," pp. 203-217, and 231.

______. Literature East and West: Malaysian Literature. New Paltz, New York: New Paltz College Press, 1966.
Provides an anthology of Malaysian literature which contains fiction, non-fiction, reviews and poetry.

Malay Annals (or Sejarah Melayu). Translated by C.C. Brown. New York: Oxford University Press, 1970.
Serves as one of the earliest and most important (16th century) books of Malay literature and history. Contains a series of stories about romance, treachery, magic, war and peace that form legends about princes and princesses, kings, pirates and other folk heroes of Malaysia.

Moore, Donald. Where Monsoons Meet: The Story of Malaya in the Form of Anthology (Adapted for schools in Malaya by D.H.Howe, 1960, 1962). London: George Harrap and Co. Ltd., 1964.
Introduces young readers to the history and people of Malaya with emphasis on creative stories that arouse student interest, especially the "Malay Stories or Folk Tales" about the folk hero, the tiny deer like-jungle creature called Mouse-Deer, who because of its superior cleverness, always defeats the Crocodile and the Tiger. ("Mouse-Deer teaches the Tigers a Lesson")

Munan, Heidi. Iban Stories. Malaysian Heritage Series. Kuala Lumpur, Malaysia: Penerbit Fajar Bakti Sdn. Bhd., 1994.
Anthologizes Borneo folktales for young readers. (Adolescent through young adult)

______. Sarawak Stories, Bidayuh and Melanau Tales. Malaysian Heritage Series. Kuala Lumpur, Malaysia: Penerbit Fajar Bakti Sdn. Bhd., 1993.
Presents a collection of folktales from Borneo in an English Reader series designed for middle school students, Grades 5 to 9.

O'Brien, Joanne. Chinese Myths and Legends. London: Arrow Books, 1990.
Offers a collection of folk stories that set forth insight into Chinese religious and cultural beliefs.

P.K. Sen Gupta. Rainbow over Malaya. India: India Publishers, 1928.
Collects stories narrating the Indian Malaysian experience.

Raslan, Karim. Heroes and Other Stories. Singapore: Times Book International, 1996.
Paints in a series of eight short stories provocative images of contemporary Malaysian society.

Salleh, Muhammad Haji. An Anthology of Contemporary Malaysian Literature. Kuala Lumpur: Dewan Bahasa dan Pustaka, 1988.
Contains a selection of short stories, poems, plays and literary criticism written by Malaysian writers that reflect the literary period spanning from the end of World War II up to 1983.

Sandin, Benedict. Iban Way of Life. Kuala Lumpur: Dewan Bahasa dan Pustaka, 1991.
Introduces the cultural beliefs and lifestyles of the Iban tribe in Malaysia.

Shirley Geok-lin Lim. Writing South East/Asia: Against the Grain. London: Skoob Pacificia, 1994.
Focuses on the language, literature and literary criticism of South East Asian writers who write in English.

________________. Reading the Literatures of Asian America. Philadelphia: Temple University Press, 1992.
Offers guidelines and criteria for reading and analyzing the literature of Asian Americans in the United States.

________________. The Forbidden Stitch: An Asian American Women's Anthology. California; Calyx Books, 1989. (Winner of the American Book Award)
Provides an anthology of selected writings by women of Asian American heritage.

________________. Approaches to Teaching Kingston's The Woman Warrior, New York: The Modern Language Association Press, 1991.
Instructs readers about how to read and interpret Maxine Hong Kingston's book, The Woman Warrior.

________________. One World of Literature: An Anthology of Contemporary Global Literature. New York: Houghton, 1992.
Presents an anthology of world literature.

Skoob PACIFICA Anthology No: 1, South East Asia Writes Back! London: Skoob, 1993.
Contains a collection of writings by postcolonial/postmodern writers of South East Asia.

Skoob PACIFICIA Anthology No. 2: The Pen is Mightier than the Sword. London: Skoob, 1994.
Consists of writings by SouthEast Asian writers of Malaysia, Singapore and the Pilippines who deviate from traditional colonial literary influences in an attempt to develop a new renaissance of thought and directional focus in their writings.

Swettenham, Frank. Malay Sketches. London: John Lane, 1895. Also published

in New York by Macmillan and Company.
Provides a series of twenty-two written sketches of Malay scenery and Malay character which focus on what Swettenham terms as being a firsthand account of the true "inner life" and culture of Malaya.s

Theroux, Paul. The Consul's File. Boston: Houghton Mifflin, 1977.
Presents a selection of twenty stories based on life in Malaysia on the brink of the country's independence from British colonial rule.

Wignesan, T. Bunga Emas (Golden Flowers or Tribute): An Anthology of Contemporary Malaysian Literature, 1930-1963. Kuala Lumpur: Rayirath, Raybooks Publications, 1959.
Introduces a collection of Malaysian literature written in English by a diverse ethnic group of Malaysian poets, novelists, short story writers, and literary critics.

________________. Selected short stories -- "One More War," "The Altar Cloth and the Pope," and "The Bogey in the Tall Tree of the Long Name" -- contained in Bunga Emas. Edited by T. Wignesan. Kuala Lumpur: Rayirath, Raybooks Publications, 1959, 119-142.

Winstedt, Richard. Malay Proverbs. Singapore: Graham Brash, 1990.
Presengts a selection of proverbs based on Malaysian culture and world view.

ESSAYS/LITERARY ARTICLES AND PAPERS

Jacqueline Lo. "Political Theatre in Malaysia: 1984 Here and Now." Australasian-Drama Studies. Queensland, Australia. 22 April 1993, 54-61.
Discusses the treatment of politics and racial conflict in the dramatic works of Thuan Chye Kee's works.

Klein, Leonard. "Malaysian Literature" and "Singapore Literature," 189-193 232-234. Encyclopedia of World Literature in the 20th Century. Vol. 3: L to Q. New York: Frederick Ungar Publishing Company, 1983.
Analyzes major genres of the literature of Malaysia and Singapore.

Lee Kok Liang. "Return to Malaya (An Essay)." Encounter, 1954.
Describes city and rural life in Malaysia after the author is forced to walk through slum neighborhoods after his bicycle is stolen.

Ramli Isin and Muhammad-Haji Salleh. "The Malay Short Stories of the 1970s and 80s: A Study of Themes and Contributory Factors." Tenggara: The Journal of Southeast Asian Literature, Vol. 26, 1990, 1-6.
Introduces the Malay short story in terms of it major themes and the socio-political and economic forces that impact on its existence in Malaysia.

Shirley Geok-Lin Lim. "Up Against the National Canon: Women's War Memoirs from Malaysia and Singapore." In Violence, Silence, and Anger: Women's Writing as Transgression. Edited by Deirdre Lashgari. Charlottesville, Virginia: 1995, 172-88.
Discusses with references to selected war memoirs of Asian women writers the treatment of women during war years in Malaysia and Singapore.

Tan Soo Ping. "Ralph Ellison and K.S. Maniam: Ethnicity in America and Malaysia, Two Kinds of Invisibility." Melus: The Journal of the Society for the Study of the Multi-Ethnic Literature of the United States. Winter, 1993-94, Vol. 18, No. 4, 81-97.
Compares and contrasts the various dimensions of ethnicity represented in Ralph Ellison's Invisible Man and K. S. Maniam's The Return.

Tham-Seong Chee. "The Politics of Literary Development in Malaysia." In Essays on Literature and Society in Southeast Asia: Political and Sociological Perspectives. Edited by Tham-Seong Chee. Kent Ridge: Singapore University Press, 1981, 216-252.
Comments on the role of government and politics in the development of (or censure) of literary expression and artistic freedom in Malaysia.

Wignesan, T. "The Malayan Short Story in English." Published in Bunga Emas. Kuala Lumpur: Rayirath, Raybooks, Publications, 1964, 234-240.
Discusses general characteristic elements of the English written Malayan short story.

_____________. "Origins and Scope of Tamil Literature in Malaysia." Published in Bunga Emas. Kuala Lumpur: Rayirath, Raybooks, Publications, 240-243.
Surveys the development of Tamil Literature in Malaysia.

_____________. "A Brief Survey of Contemporary Malay Literature." Published in Bunga Emas. Kuala Lumpur: Rayirath, Raybooks, Publications, 243-249.
Analyzes the development of Malay literature from its inception up to the ninteen sixties.

Wong Soak Koon. "The Malaysian Novel in English," 1-5. Handout, unpublished essay. Fulbright Seminar in Malaysia and Singapore, July-August 1999.
Discusses the origin and literary development of the Malaysian Novel in English.

Yeo-Song Nian. "Literary Tradition and Heritage: A New Look at the Development of Singaporean-Malayan Identities." In Perceiving Other Worlds. Edited by Edwin Thumboo. Singapore: Times International, 1991, 413-26.
Discusses the influence of Chinese language and heritage on ethnic identities in Singapore and Malaysia.

POEMS, POETRY ANTHOLOGIES AND CRITICAL ANALYSES

Amir Hamzah. Buah Rindu. Jakarta, Indonesia: Dian Rakyat, 1990.
Contains a collection of poems by poet, Amir Hamzah.

Anonymous, 1900. (Translated by R. J. Wilkinson and R.O. Winstedt). "Two Pantuns." Extracted from "Pantum Melayu. Singapore: Malaya Publishing House, 1961. Reprinted in World Poetry: An Anthology of Verse From Antiquity Our Time. New York: Norton, 1998, 864.
A sixteen line poem which presents the poet's adamant defiance at those who shun her sense of individual and cultural being.

Leong, Margaret. My First Book of Poems. Kuala Lumpur: Longmans Malaysia,

1948.
Contains the first collection of poems written by Margaret Leong, the British wife of a Chinese Malaysian.

Muhammad Salleh Yaapar. Mysticism Poetry: A Hermeneutical Reading of the Poems of Amir Hamzah. Kuala Lumpur: Percetakan Rina Sdn. Bhd., 1995.
Interprets and appraises selected poems of Indonesian poet, Amir Hamzah, and his influence on modern Malaysian poetry.

Shirley Geok-lin Lim. What the Fortune Teller Didn't Say.
Consits of Lim's fourth and most recent collection of poetry.

______________. Monsoon History: Selected Poems. London: Skoob Books, 1994.
Presents an extended collection of Shirley Lim's poems which reflect her early life in Malaysia, her Chinese heritage and her new life in the United States.

______________. Modern Secrets: New and Selected Poems. Aarhus, Denmark: Dangaroo Press, 1989.
Presents Lim's third collection of poems.

______________. No Man's Grove and Other Poems. Singapore: National University of Singapore, 1985.
Contains Lim's second collection of poems.

______________. Crossing the Peninsula and Other Poems. Kuala Lumpur: Malaya, 1980.
Introduces Lim's first collection of poems which received the Commonwealth Poetry Prize, 1980.

Thumboo, Edwin. The Second Tongue: An Anthology of Poetry from Malaysia and Singapore. Singapore: Hinemann Books, 1976.
Introduces a varied selection of poety by poets from Malaysia and Singapore.

Wignesan, T. Tracks of a Tramp. Kuala Lumpur, Malaysia: Rayirath/Raybooks Publ., 1961.
Introduces the writer's first collection of poems inspired by life in Malaysia.

Wong Phui Nam. Ways of Exile: Poems from the First Decade. London: Skoob Books, 1993.
Documents the Malaysian Chinese poems of Wong Phui Nam from his early youth to his later maturity as experienced poet.

______________. Remembering Grandma and Other Rumours. Singapore: English Department, National University of Singapore, 1989.
Presents the second volume of poems published by Wong Phui Name after a literary lull during the 1970's and 1980's.

______________. How the Hills are Distant (Tenggara Supplement). Kuala Lumpur: Department of English, University of Malaya, 1968.
Represents Wong Phui Nam's first collection of poems written during the 1960's.

AUTOBIOGRAPHY, BIOGRAPHY, HISTORY, JOURNAL, TRAVELOGUE AND ANTHROPOLOGICAL CASE STUDY AND RESEARCH

Andaya, Barbara and Leonard Andaya. A History of Malaysia. New York: Macmillan, 1995.
Provides a historical account of the origin and development of Malaysia.

Ashabranner, Brent. Into a Strange Land. New York: Dodd Mead, 1987.
Chronicles the experiences of Vietnamese refugees who sought asylum while being housed in refugee camps located in Malaysia and Thailand.

Boulle, Pierre. My Own River Kwai. New York: Vanguard Press, 1966.
Provides Boulle's memoirs about his life as a rubber planter in British Malaya and about his isolated, jungle existence in a jungle plantation shortly after the Japanese invaded Malaya during World War II. (This particular book's title was inspired by the author's novel, The Bridge Over the River Kwai.)

Brooke, Sylvia. Queen of the Head Hunters: The Autobiography of Sylvia Brooke, Wife of the Last White Rajah of Sarawak. New York: William Morrow and Company, 1972.
Details the life of Her Highness the Honorable Sylvia (Leonora Brett) Lady Brooke, wife of Sarawak's last White Rajah, Vyner Brooke, the third white rajah who ruled Sarawak.

Brooke, Margaret (The Ranee of Sarawak). My Life in Sarawak. New York: Oxford University Press, 1994. Originally published in 1913. (Adolescent through adult) Offers an autobiographical account of Brooke's life in Sarawak.

Buruma, Ian. God's Dust: A Modern Asian Journey. New York: Farrar, Straus, Giroux, 1989.
Describes how culture in Southeast Asia (particularly in Malaysia) has survived intrusion by the west.

Chan King Nui. From Poor Migrant To Millionaire, Chan Wing 1873-1947. Kuala Lumpur: Malaysian Branch of the Royal Asiatic Society, 1997.
Introduces a biography of Chan King Nui's father, Chan Wing, a leading historical personality of pre-World War II Kuala Lumpur, whose life struggles reveal how he advanced from being a poor migrant to becoming a millionaire.

Chia Oai Peng. "Chinese Culture and Religions in Malaysia," 1-8. Handout at presentation lecture delivered by Chia Oai Peng at Malaysia/Singapore Fulbright Seminar, July, August 1999.
Presents Chinese culture models which reveal that continuity and change in Chinese Malaysian culture makes it markedly different from Chinese culture in other countries such as Singapore, Taiwan and China.

Chin Kee Onn. Malaya Upside Down. Singapore: Federal Publications, 1976.
Discusses Malaya History from 1939-45 during the Japanese invasion and occupation.

Cole, Fay-Cooper. The Peoples of Malaysia. New York: D.Van Nostrand, 1945.

Presents a description of the various ethnic groups and corresponding cultures that live in Malaysia with special emphasis on Malaysians of the following extractions: Indian, Chinese, European and American.

Crisswell, Colin. Rajah Charles Brooke: Monarch of All He Surveyed. Singapore: Oxford University Press, 1984.
Provides a biography of the life of Charles Brook.

Datin Noor Aini Syed Amir. Malaysian Customs and Etiquette: a Practical Handbook. Singapore: Times Books, 1993.
Identifies various Malaysian customs and rules of etiquette.

de Silva, Gregory W. Popular History of Malaya and the Netherlands Indies. Kuala Lumpur: Kyle, Palmer and Company, 1939.
Contains a history of the Malay archipelago and the Dutch East Indies.

Dingwall, Alastari. Traveller's Literary Companion to SouthEast Asia. Brighton: 1994.
Contains selected extracts from novels and other books written by foreign and regional writers of SouthEast Asia.

Domalain, Jean-Yves. Panjamon: I Was a Headhunter. New York: William Morrow and Company, 1973.
Accounts in an autobiographical narrative of the author's domicile with the nomadic Kayan tribe of Borneo.

Dumarcay, Jacques. The House in South-East Asia: Images of Asia. Singapore: Oxford University Press, 1987.
Identifies house structures and forms of South-East Asia neighborhoods and focuses most notably on the homes of Chinese, European and Anglo-Indian house dwellers.

Fauconnier, Henri. The Soul of Malaya. Singapore: Oxford University Press, 1990 (Originally published in 1931).
Narrates a rubber planter's (Fauconnier's) impressions of old Malaya (now called Malaysia) and its people.

Gaudart, Hyacinth. "Malaysia's Development Towards A Multi-Lingual and Multicultural Society," 124-131. Article appears in Political Hegemony and the Threat to Multicultural Society was issued as a reference handout, in the Fulbright-Hays Singapore/Malaysia Seminar, July-Aug.,1999.
Discusses the various educational, ethnic, linguistic, and socio-economic dynamics that affect Malaysia's advancement and growth as a multi-lingual and multicultural nation.

Geddes, William. Nine Dayak Nights. London: Oxford University Press, 1961.
Reports Geddes' account of the two years he spent studying legends, way of life and cultural traditions of a primitive group called the land Dayaks who lived in a jungle village a hundred miles inland from Kuching, Sarawak's capital.

Ginsburg, Norton and Chester Roberts. Malaya. The American Ethnological Society Series. Seattle: University of Washington Press, 1958.

Aims to provide a descriptive and analytical basis for understanding the new Malaya and the key problems it faced since gaining independence.

Gullick, John. Adventurous Women in South-East Asia: Six Lives. Kuala Lumpur, Malaysia: Oxford, 1995.
Contains biographical sketches of six prominent women in South-East Asian society.

Haji Abdul Majid bin Zainuddin. The Wandering Thoughts of a Dying Man: The Life and Times of Haji Abdul Majid bin Zainuddin. Kuala Lumpur: Oxford University Press, 1978. (Edited by William R. Roff)
Tells the life story and historical times of Haji Abdul Majid bin Zainuddin, a prominent Malay citizen who achieved high academic excellence and later served his country in many capacities such as: writer, teacher, college principal, correspondent for English-language newspapers in Penang and Ipoh, translator of educational books for Malay schools, and first Malayan Pilgrimage Officer to Mecca and the Hejaz.

Haji Mohtar bin H. Md. Dom. Malay Superstitions and Beliefs. Kuala Lumpur: Federal Publications, 1979.
Presents a series of Malay superstitions and beliefs.

Hansen, Eric. Stranger in the Forest: On Foot Across Borneo. Boston: Houghton Mifflin Company, 1988.
Tells a traveler's adventure tale about Hansen's journey into the Borneo forest in 1982 and gives an introspective look at the nomadic Penan of the rain forest.

Han Suyin. My House Has Two Doors: China, Autobiography and History. New York: Putnam's Sons, 1980.
Functions as the fourth book installment of Han Suyin's autobiography which records her life experiences as a Eurasian living in China and other parts of South East Asia. Contains Han Suyin's account of her career as doctor in Malaya from 1952-56 at the Johore Bahru General Hospital.
Note: The three other installments of Han Suyin's autobiography and historical perspectives on Asia are listed below.

____________. The Crippled Tree. New York: Putnam's Sons, 1965.
Covers Han Suyin's recollections about Asia during the years, 1885-1928.

____________. Mortal Flower. New York: Putnam's Sons, 1965.
Spans Han Suyin's account of China and Asian history from 1928-1938.

____________. Birdless Summer. New York: Putnam's Sons, 1968.
Records in particular Han Suyin's account of the Japanese invasion, 1938-1948.

Harrisson, Tom. World Within: A Borneo Story. Singapore: Oxford University Press, 1984.
Presents a personal account of Tom Harrisson's life in Borneo during the second world war when he served as curator of the Sarawak Museum.

Joo Kim Yeap. The Patriarch. Singapore: General Printing, 1975.
Gives a biographical sketch of Khoo Sian Ewe, a Baba millionaire, who lived an extravagant and wealthy lifestyle before the start of World War II.

Keith, Agnes Newton. White Man Returns. Boston: Little Brown and Co., 1951.
Presents an autobiographical account of Keith's return visit to North Borneo with additional emphasis placed on descriptive sketches of the people and natural jungle landscapes of Borneo.

_____________. Three Came Home. New York: Little Brown and Co., 1947.
Accounts some of the personal stories of prisoners of war in Borneo during the Japanese invasion.

_____________. Land Below the Wind. Boston: Little, Brown and Company, 1940.
Provides twenty aubogiographical sketches about Keith's life as a British inhabitant of Sabah and North Borneo.

Lat, Thirty (30) Years Later. Petaling Jaya, Malaysia: Kampung Boy Bhd., 1994.
Narrates the life story of Lat who is one of Malaysia's famous cartoonist and social and cultural commentator.

Lisitzky, Gene. Four Ways of Being Human. New York: Viking Press, 1956.
Studies the primitive cultures of four different nomadic tribes of the world -- the Semang: people of the Malaysian rain forest, the polar Eskimos: people of the Icecap, the Maoris: people of the Pacific, and the Hopis: people of the Desert.

Lye, Keith. Take a Trip to Indonesia. New York: Franklin Watts, 1985. (Juvenile literature)
Describes the culture, people and commercial exports of Indonesia and ethnic, economic and geographic ties to Malaysia and other neighboring countries in South East Asia.

MacDonald, Malcolm. Borneo People. New York: Knopf, 1958.
Provides a former Governor-General of Malaya and British Borneo, Malcolm MacDonald's ethnological study of the various tribal groups of Borneo such as the land Dayaks, the Ibans, Kayans and Kenyahs, the Melanaus, Malays, and the Chinese.

Mahathir, Marina. In Liberal Doses. Malaysia: Archipelago Press and Star Publications Bhd, 1997.
Includes a selection of Marina Mahathir's essays, first published in the Malaysian newspaper, The Star, that set forth her views on a number of issues confronting Malaysia, a country in which her father, Dato' Seri Dr. Mahathir Mohamad is the current prime minister.

Milne, R. S. and Diane Mauzy. Malaysia: Tradition, Modernity and Islam. Boulder: Westview Press, 1986.
Profiles tradition, modernity and Islam in the history and independence of Malaysia along with a discussion of issues in Malaysia that are relevant to ethnicity, class, politics, economics, foreign policy and national security.

Mohamad, Dr. Mahathir (Prime Minister of Malaysia). "Favorite Son." Newsweek 24 April 1995, 10-15.
Introduces the story of the life of Malaysia's Prime Minister, Dr. Mahathir Mohamad.

Morrison, Hedda. Sarawak. London: MacGibbon and Kee, 1957.
Pictorializes life in Sarawak with emphasis on large communities populated by various ethnic groups such as Malays, Chinese and Melanaus and simple tropical jungle nomads like Ibans, Land Dayaks, Kayans, Kenyahs, Muruts, Kelabits, Penans and others. (Contains over two hundred provocative black and white photographs of different jungle tribes inhabiting Sarawak.)

______________. Jungle Journeys in Sarawak (Malaysia). 5 May 1956 (CIX, 5) National Geographic Magazine, 710-736.
Describes a picturesque jungle safari through Sarawak's interior.

Naipaul, V.S. Among the Believers: An Islamic Journey. New York: Knopf, 1981.
Offers an autobiographical account of Naipaul's travels in four Muslim countries, Malaysia, Indonesia, Iran and Pakistan.

Payne, Robert. The White Rajahs of Sarawak. New York: Funk and Wagnalls, 1960.
Introduces a biographical and historical study of each of the white rajahs who ruled in Sarawak.

Purcell, Victor. The Memoirs of a Malayan Official. London: Cassell, 1965.
Narrates Purcell's life as a Malayan Civil Service official, 1921-1946, in professional capacity under the British Commonwealth as Immigration Officer, Deputy Director of a secret organization conducting political warfare against the Japanese during World War II and Secretary for Chinese Affairs in Kuala Lumpur.

Rashid, Rehman. A Malaysian Journey. Selangor, Malaysia: Academe Art, 1993.
Introduces Rehman Rashid's life via a historical and biographical narrative that reflects stories about his personal development and maturity and details about the simultaneous growth and emersion of his country into an independent and proud Malaysia.

Raslin, Karim. Certialah: Malaysia in Transition. Singapore: Times Books International, 1996.
Contains a series of essays and newsstories about Malaysian culture and society, political life, famous people and places, political elections and family heritage which Karin Raslin wrote while traversing throughout Malaysia in search of an understanding of how the country and its diverse people define themselves.

Runciman, Steven. The White Rajahs: A History of Sarawak from 1841 to 1946. Cambridge: University Press, 1960.
Describes the historical and governmental development of Borneo with the coming of the Europeans and political leadership of Rajah James Brooke, Rajah Brooke and Rajah Charles Vyner Brooke.

Ruth Ho. Rainbow Round My Shoulder. Kuala Lumpur: Eastern UP, 1975.
Provides an autobiographical account of Ho's life as an ethnic minority (Straits Chinese) in pre-World War II Malaysia.

Sandin, Benedict. The Sea Dayaks of Borneo Before the White Rajah Rule.

Glasgow, England: University Press, 1967.
Traces, via oral folklore, the geneological and historical presence of the Iban tribe in Sarawak.

Sarawak Cultural Village: Passport to a Most Pleasant and An Unforgettable Experience. (#216206) Kuching, Sarawak: Sara Resort Sdn. Bhd., 1999.

Sargent, Wyn. My Life with the Headhunters. New York: Doubleday, 1974.
Narrates an autobiographical account of Sargent's immersion into the life of Dyak tribes in kampongs in Sarawak's jungle interior.

Saubin, Beatrice. The Ordeal: My Ten Years in a Malaysian Prison. New York: Arcade, 1991.
Recounts the ten years Saubin spent in a Malaysian prison after being falsely set up with a suitcase containing several kilos of heroin and after later being imprisoned with the sentence of death by hanging. (Saubin's painful ten year imprisonment and subsequent release from a Malaysian prison have been adapted to a film script entitled The Ordeal.)

Shirley Geok-Lin Lim. Among the White Moon Faces: An Asian American Memoir of Homelands. New York: The Feminist Press, 1997. (Winner of the American Book Award)
Tells Shirley Geok-Lin Lim's life story about her Malaysian origins, including her childhood upbringing in a war-torn country, her excellence in academic performance and her later life as a dislocated Asian woman in the United States.

"Shirley Geok-Lin Lim: Literary Biography." Contemporary Authors #140, 284-86, Detroit, Michigan: Gale, 1993.

Tan Kok Seng. Man of Malaysia. Singapore: Addison Wesley Longman Singapore Pte Ltd., 1999.
Chronicles via autobiographical narrative the life of Tan Kok Seng as he worked and travelled in many parts of Malaya and Sarawak. Forms the second installment of the three part autobiography Tan Kok Seng wrote about his life experiences. The first book is called Son of Singapore and the third book is entitled Eye on the World.

Theroux, Paul. The Consul's File. New York: Penguin, 1977.
Presents short stories that depict life in British colonial Ayer Hitam, Malaysia just before independence.

Wang, Jennie. "An Interview with Shirley Geok-lin Lim." In Speaking of the Short Story: Interviews with Contemporary Writers. Jackson, Mississippi: University of Mississippi Press, 1997, 153-65.
Lim talks about the cultural and social forces that shape her short fiction.

Wells, Carveth. Six Years in the Malay Jungle. New York: Garden City, 1925.
Describes via a true narrative Wells' personal experiences resulting from six years of his life that were spent, not surveying a route for a railway, but rather surviving in the jungle of Malaya after he had the misfortune of being trapped there due to the eruption of a World War.

Williams, Thomas Rhys. The Dusun: A North Borneo Society. New York: Holt,

Rinehart and Winston, 1965.
Focuses on a case study in cultural anthropology of the Dusun of Sensuron village in a North Borneo society.

Winstedt, Richard. Malaysian Proverbs. Singapore: Brash, 1990.
Introduces a selection of proverbs most frequently expressed in Malaysian culture.

Zhou Mei. Rafidah Aziz: sans malice. Singapore: Yuyue Enterprise, 1997.
Explores via a biography the life and political achievements of Rafidah Aziz, a prominent public official with many "firsts" to her credit: the first woman to obtain the Master of Economics at the University of Malaya, the first woman to be appointed a parliamentary secretary, the first woman to be appointed a Deputy Minister of Finance, Minister of Trade and Industry and Minister of Public Enterprises.

DRAMA

Janet Pillai. "Children's Theatre in Malaysia." Children's Theatre Review January 1985, Vol. 34 #1, 7-10.
Discusses the development and functions of children's theatre in Malaysia.

Jukko Miettinen. Classical Dance and Theatre in South-East Asia. New York: Oxford University Press, 1993.
Explains the historical roots of classical theatre and dance in South-East Asia.

Kee Thuan Chye. We Could **** You Mr. Birch. Petaling Jaya, Malaysia: Kee Thuan Chye, 1994.
Dramatizes the political and historical dimensions surrounding the murder of J.W.W. Birch, the first British Resident in colonial Malaya.

Mohd. Taib Osman. "Modern Malay Literature." In An Anthology of Contemporary Malaysian Literature. Edited by Muhammad Haji Salleh. Kuala Lumpur: Dewan Bahasa Dan Pustaka, Ministry of Education, 1988, 281-301.
Asserts that there are three major phases in the literary development of Modern Malaysian Literature.

Muhammad Haji Salleh. "Introduction -- Commentary on Malaysian Drama," in An Anthology of Contemporary Malaysian Literature. Edited by Muhammad Haji Salleh. Kuala Lumpur: Dewan Bahasa Dan Pustaka, Ministry of Education, 1988, xxxiii-xxxix.
Muhammad Haji Salleh discusses the development of drama in Malaysia and includes commentary on two dramatists, Usman Awang and Noordin Hassan, both of whom have plays included in the anthology -- The Death of A Warrior: Jebat and Spare the Butterflies.

Nina Nur Zuhra. "The Social Context of English-Language Drama in Malaysia." In Asian Voices in English. Hong Kong: Hong Kong University Press, 1991, 177-85.
Discusses the social significance of dramatic productions that are performed in English for Malaysian audiences.

AUDIO VISUAL AIDS

VIDEOCASSETTE RECORDINGS

Exotic Asia: Malaysia and Indonesia. New York: Maier Communication Distributors, 1990, Traveler Collection's Series #19.

Hong Kong. Southeast Asia Today Series, Journal Films. Evanston, Illinois, Produced by Preview Media, 1994.

Indonesia: The Jeweled Archipelago. Video Visits. Journal Films. Evanston, Illinois, 1994.

Japan. Video Visits. Far East Collection. Video Visits. Journal Films. Evanston, Illinois, 1994.

Malaysia. Southeast Asia Today Series, Journal Films. Produced by Preview Media, 1994.

Taiwan. Southeast Asia Today Series, Journal Films. Produced by Preview Media, 1994.

Thailand. Southeast Asia Today Series, Journal Films. Produced by Preview Media, 1994

Thailand, Malaysia, Indonesia: Mini Dragons. Hawaiian Sunset Educational Videos, 1996. (3 vidoes)
Provides a study of each country with emphasis on various social and ecological concerns.

A Town Like Alice (a two-part videocassette based on the novel, A Town Like Nevil Shute -- 305 minutes). R & G Video, Torrance, distributed by Star Maker, Eatontown, New Jersey, 1991.

COMPACT DISCS

Malaysia: A Shoppers Paradise and Theme Park Wonderland. Kuala Lumpur, Malaysia. Tourism Malaysia, Compact Disc.
Acquaints foreigners with the many amenities Malaysia offers.

Rivers and Legends of Sarawak: The Unexplored Beauty and History of Sarawak Through An Innovative Navigation. Ministry of Tourism, Sarawak, Malaysia: Octogram Media, Singapore, 1998, Compact Disc (CD).
Introduces the viewer to the richness and diversity of Sarawak's history and culture with introductions to the best of the hornbill country, typical arts, costumes and ceremonies of the Sarawakians.

Sawaku: Music of Sarawak. Ethnic Series. Kuching, Sarawak, Malaysia. Tamar Media Sdn Bhd, 1998, Compact Disc (CD).
Presents a sampling of the diverse music created by the following diverse groups in Sarawak: Orang Utu, Iban, Bidayuh, Melanau, Malay and Chinese.

Traditional Music of Kelantan. Suara Emas Production. Kelantan, Malaysia: 1988, Audio Cassette.
Introduces the traditional music of the Malaysian state of Kelantan.

Tuku' Kame' of Sarawak Cultural Village. Pantai Damar Santubong. Kuching, Sarawak, 1998, Compact Disc (CD).
Combines the traditional Sarawakian instruments of thirty ethnic races that reside on the island of Borneo with contemporary tunes and vocals to accompany the dances of performers at the Sarawak Cultural Village.

NEWSPAPER ARTICLES AND RELEVANT MUSEUM BROCHURES

Asma Abdullah. "Understanding the American Way." Management Jan/Feb 1995, 30-33. (Fulbright-Hayes Seminar Handout, July 6, 1999)
Provides a comparative analysis of Malaysian and American cultural values and how they impact on social and economic life in Malaysia and in the United States.

Enduring Beauty: An Exhibition (Brochure), Malacca, Jabatan Museum, July, 1999. (Introductory comments by Dato Sabbaruddin Chik and Haji Mohd. Zulkifli Bin Haji Abd Aziz)
Presents different ways by which World cultures define beauty for men and women. Illustrates permanent bodily alterations employed by diverse cultures of the world to achieve beauty, which indeed lies in the eye and mindset of the beholder.

Lim Chee Seng. "Shirley's long Farewell." New Straits Times. 30 June 1999, 7.
Reviews Lim's most recent collection of poems, What the Fortune Teller Didn't Say.

Mojta, Carl. "Malaysia: Minister of International Trade and Industry clarifies Malaysia's International Perceptions." Washington Times, undated syllabus handout, Fulbright-Hayes Seminar in Malaysia and Singapore, July-August, 1999.
Presents an interview with Malaysia's minister of International Trade and Industry, Rafidah Aziz.

"Ramli Ibrahim, Malaysia's Most Acclaimed Performing Artist." New Straits Times, undated syllabus handout, Fulbright-Hayes Seminar in Malaysia and Singapore, July-August, 1999.

Singh, Patvinder. "Crusoe in Malaysian Classrooms: List of novels, short stories and poems for secondary students released by Ministry." New Straits Times. 22 July 1999: 1

PART II

SINGAPORE

NOVELS

Baratham, Gopal. Moonrise, Sunset. London: Serpent's Tail, 1996.
Tells of attempts to solve a murder mystery involving the brutal death of How Kum Menon's fiance, Vanita Sundram.

_______________. A Candle or the Sun. London: Serpent's Tail, 1991.
Discusses as its theme political corruption and betrayal in what appears to be a well-ordered and congenial Singapore.

Ball, John. Singapore (A Virgil Tibbs Novel). New York: Dodd, Mead and Company, 1986.
Presents a detective novel involving violence and muder that unfold when the wife of an assassinated African leader fleest to Singapore, only to be faced with a murder charge that can only be solved by Virgil Tibbs, a famous black homicide detective, who also journeys to exotic and mysterious Singapore.

Catherine Lim. The Teardrop Story Woman. New York: The Overlook Press, 1998.
Tells the story of the life of Mei Kwei, a Chinese Malayan, who is cursed from birth to have a loveless and unhappy life of recurring bad luck because of a small teardrop mole that's located in the corner of one of her eyes.

_______________. The Bondmaid. New York: Warner Books, 1995.
Exposes years of enslavement that Han, a headstrong and very attractive slave girl, destined to an oppressive life in the 1950's Singapore, endured as a bondmaid in the House of Wu from her early girlhood to her emerging womanhood and eventual death.

_______________. The Serpent's Tooth. Times Books International, 1982.
Develops a story about the travails and woes Angela experienced with her family members and with her numerous superstitions.

Farrell, James. The Singapore Grip. New York: Knopf, 1979.
Tells the story about the Fall of Singapore during World War II and the subsequent calamities of war, including the collapse of fortune and luxury for a prosperous colonial merchant, Walter Blackett, his family and a host of other colonists.

Fiona Cheong. The Scent of the Gods. New York: W.W. Norton, 1991.
Depicts the struggle of Su Yen, Li Yuen and Li Shin as they search for freedom from a domineering China-born grandmother at a time in the 1960s when Singapore is also struggling for national unity and economic supremacy in South East Asia.

Goh Poh Seng. The Immolation. Singapore: Heinemann Educational Books Ltd., 1977.
Explores the tormented soul of protagonist, Thanh, who struggles to understand himself while caught up in guerrilla warfare and in a romanctic . relationship with My, a fellow guerrilla figher.

______________. If We Dream Too Long. Singapore: Heinemann Educational Books Ltd., 1972.
Explores the dream world vision of the main protagonist who is finally confronted with the sordid reality of his life.

Jeyaretneam, Philip. Raffles Place Ragtime. Singapore: Times Books International, 1988. (A Singaporean Bestseller)
Presenta a a Singaporean bestseller with historical settings and references to Sir Stamford Raffles.

__________________. Abraham's Promise. Singapore: Times Book International, 1995.
Introduces the second novel of Singapore's Young Artist of the Year for 1993, Philip Jeyaretneam, via the novel's hero, Abraham Isaac, a Latin teacher, and his retrogressive metamorphosis and growth to selfhood after finding his life ruined after challenging Singapore's ruling political party.

Osaragi, Jiro. Homecoming. New York: Knopf, 1954.
Tells of a Japanese naval officer living in Singapore in the 1940s.

Shelley, Rex. People of the Pear Tree. Singapore: Times Books International, 1993.
Tells the story of several Eurasian characters whose lives grow complex and problematic when they are caught in the midst of the Japanese invasion of Singapore and Malaya during World War II.

_____________. The Shrimp People, Singapore: Times Books International, 1991.
Presents the first novel written by Shelley who won Singapore's Top Fiction Award in 1992.

Su-chen Christine Lim. Fistful of Colours. Singapore: EPB Publishers Pte Ltd., 1993. (Awarded the Singapore Literature Prize in 1992)
Contrasts the conflicts that exist in the lives of three women who must confront modern and old customs and traditions in Singapore's multi- ethnic communities.

________________. Rice Bowl. Singapore: Times Books International, 1991.
Traces the lives of Marie's Group of Four university students who learn about the complex dimensions of interpersonal relationships while living and loving in Singapore.

Theroux, Paul. Saint Jack. New York: Viking Penguin, 1997.
Focuses on the story of an American pimp or hustler living up the night life in Singapore during World War II. (Novel has also be produced on Videocassette.)

Thomas, Ross. The Singapore Wink. New York: William Morrow, 1969.
Tells the thrilling story of a Hollywood stunt man who travels to Singapore in search of a man he thought he had murdered.

Warga, Wayne. Singapore Transfer. New York: Viking, 1991.
Introduces the case of illegal jade smulgging from Singapore to the United States via two American protagonists/detectives, Jeffrey Dean and Leilani

Martin, who go undercover, deep into Singapore's underworld network in an effort to solve the mystery.

Yutang Lin. Juniper Loa. (English Translation) Taipei: Yuan Ching Chupanshe, 1976.
Tells the story of a young man who leaves his country, China, and his young wife, Juniper Loa, for the material fortunes of Singapore.

________________. Lady Wu. New York: Putnam's Sons, 1965.
Presents a fictional history of the life story of the Queen, Lady Wu of the Tang dynasty.

___________. The Vermilion Gate. New York: John Day Company, 1953.
Introduces a fictional account of the people and events which formed the Moslem revolt of 1931-34 in Chinese Turkestan.

___________. Chinatown Family. New York: John Day Company, 1948.
Chronicles the life of members of a Chinese immigrant family who must adjust to the lifestyles, customs and value system of Western culture.

SHORT STORIES AND ANTHOLOGIES

Catherine Lim. The Best of Catherine Lim. Singapore: Heinemann Asia, 1993.
Contains twelve of Lim's best short stories that reflect her fifteen year career as a short story writer.

_______________. Meet Me on the QE2! Singapore: Horizon Books Pte Ltd., 1993.

_______________. The Woman's Book Of Superlatives. Singapore: Times Books International, 1993.
Provides a collection of stories treating sisterhood and the oppressive plight of women in different cultures.

______________. Deadline for Love and Other Stories. Singapore: Heinemann Asia, 1992.
Contains a selection of stories treating the secret lives of men and women in modern Singapore.

_______________. O Singapore!: Stories of Celebration. Singapore: Times Books International, 1989.
Consists of a collection of stories which treat the follies of public policy and their infringement on the private lives of modern day Singaporeans,

________________. The Shadow of a Shadow of a Dream: Love Stories of Singapore. Singapore: Times Books International, 1987.
Presents a series of romance stories that depict the complex lives of contemporary Singaporeans who have not found complete love in their lives.

______________. Three Gifts from the Green Dragon and Other Stories from Chinese Literature. Klerksdorp, South Africa: Target, 1986.
Presents a collection of Chinese myths and legends for young readers.

______________. They Do Return..but gently lead them back. Singapore:

Times Books Internationa, 1983.
Contains a selection of ghost stories.

______________. Or Else, the Ligtning God and Other Stories. Singapore: Heinemann Educational Books, 1980.
Provides short stories about modern Chinese Singaporeans and the problems and joys that beset their interpersonal relationships with family members.

______________. Little Ironies: Stories of Singapore. Singapore: Heinemann Educational Books, 1978.
Comprises Lim's first collection of short stories about the ironic twists that beset Chinese life in Singapore and serves as a required reading textbook for Singaporean school children.

Claire Tham. Saving the Rainforest and Other Stories. Singapore: Times Books, 1993. (Book won the Highly Commended Book Award in 1994 from National Book Development Councial of Singapore.)
Introduces a selection of short stories that thematically focus on themes of contemporary life in Singapore.

______________. Fascist Rock: Stories of Rebellion. Singapore: Times Books International, 1990. (Book won a Commendation Award in 1992 for Fiction from National Book Development Council of Singapore.)
Contains a selection of stories, forming Claire Tham's first collection of short stories which focus on the theme of rebellion in South East Asian life.

Goh Sin Tub. One Singapore: 65 Stories by a Singaporean. Singapore: SNP Publishing Pte Ltd., 1998.
Defines life in Singapore, both past and present, with an introduction of sixty-five stories written by Goh Sin Tub whose stories may be divided into several sub-headings: "Encounters," "Discoveries," "Family Gems," "Memories," "In Light Vein" and "Inspirations."

Jeyaretnam, Philip. First Loves. Singapore: Times Books International, 1987.
Introduces Jeyaretnam's first collection of short stories which includes two prizewinning stories, "Evening Under Frangipani" and "Campfire."

Lin Yutang. Wisdom, Nun, Courtesan. Westport, Connecticut: Greenwood Press, 1971.
Contains three Chinese novelettes which were translated and adapted to English by Yutang Lin.

______________. Famous Chinese Short Stories. New York: Pocket Books, 1952.
Contains an anthology of a selection of famous Chinese short stories.

______________. Chinese Wit and Humor. New York: Coward-McCann, 1946.
Contains a collection of humorous Chinese sketches and proverbs.

Leong Liew Geok. More Than Half the Sky: Creative Writings by Thirty Singaporean Women. Singapore: Times Books International, 1998.
Represents the first comprehensive anthology consisting of a variety of literary genres which represent English literary writings created by more than thirty women writers of Singapore.

Shirley Geok-lin Lim. Another Country and Other Stories. Singapore: Times Books International, 1982.
Presents a selection of Lim's short stories about her immigrants and their experiences in America.

Sit Ying Fong. Tales of Chinatown. Singapore: Heinemann Asia, 1983.
Presents stories which draw attention to social life and customs in Chinese communities in Singapore and Malaysia.

Thean Soo Lim. The Parting Gift and Other Stories. Singapore: Kefford Press, 1990. (Thean received Public Service Star for Authorship.)
Contains a selection of short stories about life in Singapore.

Yang Hsien-yi and Gladys Yang. Ghost Stories of Old China. Singapore: Asiapac, 1986.
Consists of a series of ghost stories of old China. (Relevant to the works of several Singaporean authors who incorporate superstition and ghost stories in their writings.)

POETRY

Boey Kin Cheng. Another Place. Singapore: Times Book International, 1992.
Contains a collection of poems written by Boey Kin Cheng, one of Singapore's most promising young poets, who focuses exclusively in this collection on a provocative journey motif as a main thematic concern.

Catherine Lim. Love's Lonely Impulses. Singapore: Heinemann Asia, 1992.
Introduces Lim's first collection of poetry which is highly autobiographical.

Goh Poh Seng. Eyewitness. Singapore: Heinemann Books, 1976.
Contains the first collected edition of Goh Poh Seng's poetry.

Lee Tzu Pheng. Lambada By Galilee and Other Surprises. Singapore: Times Books International, 1997.
Represents Lee's fourth collection of poetry which reveals main themes of confidence and liberation, among other minor themes.

______________. The Brink of an Amen. Singapore: Times Books International, 1991.
Characterizes Lee's third collection of poetry which is concerned largely with religious themes since Lee was, while developing this volume, in the process of converting to Catholicism.

______________. Against the Next Wave. Singapore: Times Books International, 1988.
Introduces Lee's second volume of poetry which concerns themes of religion, love, self development and maturity.

______________. Prospect of a Drowning. Singapore: Times Books International, 1980.
Covers Lee's first volume of poetry which represents her early, apprentice poems written from 1966 to 1973 when she was a young student at the National University of Singapore.

________________. Growing Readers: The Parent's Guide to Early Reading. Singapore: Times Books International, 1987.
Offers guidelines to parents on how to develop reading skills in their young children.

________________. Selected essays and articles written by Lee on Singaporean literature are as follows:
"Words in Search of People: a Brief Overview of the Current Poetry in English Singapore." Tenggara 24, 1989, 72-80.
"Defining a Human Identity." Commentary Dec., 1987, Vol. 7, Nos. 2 and 3, 118-119.
"The Rationale for a Singapore Children's Literature." Singapore Book World. Special Issue #20, 1990-91, 8-17.
"Literature for youth in Singapore." Brave New World: International Understanding Through Books. Edited by John and Wendy Birman. Perth, Australia: Curtin University of Technology, 1988, 74-83.
"Attitudes to Children's Reading in Singapore." Singapore Book World, Vol. 19 (1988/89), 19-24.

Shirley Geok-lin Lim. Nationalism and Literature: English-Language Writers from the Philippines and Singapore. Quezon City, Philippines, 1993.
Introduces writers from Singapore and the Phillippines who incorporate themes of nationalish in their writings.

Thumboo, Edwin. Journeys: Home and Nation: An Anthology of Singapore Poetry, 1984-95. Singapore: National University of Singapore University Press, 1995.
Contains a collection of Singaporean (English) poetry that historically spans from 1984-1995.

________________. A Third Map. Singapore: Uni Press, Centre for the Arts, National University of Singapore, 1993.
Consists of a collection of new and selected poems by Edwin Thumboo.

________________. Ulysses by the Merlion. Singapore: Heinemann Educational Books, 1979.
Introduces a collection of Thumboo's poems contained in the Writing in Asia series.

________________. Gods Can Die. Singapore: Heinemann Educational Books, 1977.
Presents an anthology of Thumboo's poems contained in the Writing in Asia Series.

________________. The Second Tongue: An Anthology of Poetry from Malaysia and Singapore. Singapore: Heinemann Books, 1976.
Includes an anthology of Singaporean and Malaysian poetry selected by Thumboo.

________________. Seven Poets, Singapore and Malaysia. Singapore: Singapore University Press, 1973.
Presents a collection of poems written by poets from Singapore and Malaysia.

AUTOBIOGRAPHY, BIOGRAPHY, JOURNAL, HISTORY, TRAVELOGUE AND ANTHROPOLOGICAL/CULTURAL STUDIES

Attiwell, Kenneth. Fortress: The Story of the Siege and Fall of Singapore. New York: Doubleday, 1960.
Discusses the whole range of events that culminated in the defense and subsequent surrender of Singapore against the Japanese on January 31, 1942. Also explains how the British Imperial troops defended British colonial rule against Japanese enemies.

Barber, Noel. A Sinister Twilight: The Fall of Singapore. Boston: Houghton Mifflin, 1968.
Chronicles the development of civil defense forces and chronicles the last day of peace and the first day of war in Singapore in 1942.

Bell, J. Bowyer. Besieged: Seven Cities Undre Siege. New York: Chilton Books, 1966.
Furnishes a historical study of military warfare and tells how seven cities -- Singapore, Madrid, London, Warsaw, Jersualem, Berlin and Stalingard -- were seized by hostile and aggressive enemy forces.

Bloomfield, Frena. The Book of Chinese Beliefs. London: Arrow Books, 1983.
Records a series of Chinese beliefs which undergirth Chinese philosophical and artistic thinking.

Brown, Marion Marsh. Singapore: Enchantment of the World. Chicago: Childrens Press, 1989. (Juvenile Literature)
Focuses on an expansive study of the Republic of Singapore with analyses of topics such as its geography, history, sports and recreation, ethnic groups, festivals, nature, culture, housing, transportation, communication and economy and industry.

Buku Bergambar. Kuala Lumpur: Pictorial Book. Kuala Lumpur: City Hall of Kuala Lumpur, 1995.
Illustrates via pictorial representations the history of the old and modern capital city of Kuala Lumpur.

Callahan, Raymond. The Worst Disastler. Newark: University of Delaware Press, 1977.
Discusses the Japanese siege of Singapore in 1942.

"Catherine Lim." Contemporary Authors #160, 221-222, Detroit, Michigan: Gale Research, 1998.
Gives a profile of the life and art of Catherine Lim.

Coffrey, Kate. Out in the Midday Sun: Singapore 1914-45--The End of an Empire. New York: Stein and Day, 1973.
Tells the accounts of ordinary citizens who witnessed and subsequently survived the invasion of Singapore by the Japanese and examines events leading to the fall of Singapore and efforts to rebuild Singapore following the Japanese takeover.

Collis, Maurice. Raffles. New York: John Day Company, 1968.
Documents the life of Thomas Stamford Raffles and his exploits in the Far East, including most notably his first days at Penang, Malaysia, clerkship in the East India House and the East India Company and his founding of Singapore.

Craig, Jo Ann Meriwether. Culture Shock. Singapore: Times Books, 1993.
Guides the reader to an understanding of modern Singapore which is now a more complex, affluent and sophisticated country.

Elder, Bruce. Take a Trip to Singapore. New York: Franklin Watts, 1985.
(Juvenile Literature)
Explores the intricate ethnic, cultural and socio-economic networks that contribute to the affluence of the small country of Singapore.

Eliot, Joshua and Jane Bickersteth. Indonesia, Malaysia and Singapore Handbook. Chicago, Illinois, 1993.
Introduces to travelers Southeast Asian cultures of Indonesia, Malaysia and Singapore.

Eveland, Jennifer. Singapore and Malaysia. New York: Macmillan, 1998.
Provides a traveller's guide to understanding the people and diversecultures of Singapore and Malaysia.

Finley, Hugh and Peter Turner. Malaysia, Singapore and Brunei: A Travel Survival Guide. Australia: Lonely Planet Publications, 1994.
Offers travel information about Malaysia, Singapore and Brunei for general readers and tourists.

Gilmour, Oswald. With Freedom to Singapore. London: Drnest Benn Ltd., 1950.
Examines the surrendering of Singapore to Japanese on February 15, 1942 and the re-occupation of Singapore by British Forces of the British empire on September 5, 1945.

Hahn, Emily. Raffles of Singapore: A Biography. New York: Doubleday, 1946.
Chronicles the life of Singapore founder, Sir Thomas Stamford Raffles.

Josey, Alex. Lee Kuan Yew. Singapore: Donald Moore Press Limited, 1968.
Introduces a political biography of Lee Kuan Yew, one of the most prominent and influential Prime Ministers of Singapore, a rapidly developing South East Asian country of progressive economic affluence and technological advancement.

Kelly, Brian and Mark London. The Four Little Dragons. New York: Simon and Schuster, 1989.
Tells a story of the four powerful economic forces in Asia -- Korea, Taiwan, Hong Kong and Singapore.

Kidder, Laura and Conrad Little Paulus. Fodor's Southeast Asia. New York: Fodor's Travel Publications, 1999.
Introduces fact-finding information about the people and countries of Malaysia, Brunei, Singapore, Indonesia, Philippines, Thailand, Vietnam,

Burma, Cambodia and Laos.

Kin, David George (psud. of David George Plotkin). Rage in Singapore: The Cauldron of Asia Boils Over. New York: Wisdom House, 1942.
Describes the experience of living in Singapore and in the jungles of Malaysia during the ordeal of rage, fire and war when the Japanese military invaded Singapore and Malaysia.

King, Sam. Tiger Balm King. Singapore: Times Books International, 1992.
Tells of King's rags to riches story.

Koh Tai Ann. "History/His Story as Her Story: Chinese Women's Biographical Writing from Indonesia, Malaysia and Singapore." In Southeast Asian Chinese: The Socio-Cultural Dimension. Edited by Leo Suryadinata. Singapore: Times Academic Press, 1995, 251-260.
Analyzes biographical writings by Chinese Women who reside in Singapore, Malaysia and Indonesia.

______________. "Women's Choices, Women's Lives." Commentary (Special Issue on Women) December 1987, Vol. 7, Numbers 2 and 3.
Provides a study of Southeast Asian Women and the choices and challenges they face in modern society.

Layton, Lesley. Singapore: Cultures of the World. New York: Marshall Cavendish, 1990. (Juvenile Literature)
Introduces to young readers the country of Singapore with emphasis on its people, geography, history, religion and government.

Lepoer, Barbara Leitch. Singapore: A Country Study. Washington, D.C.: U.S. Government Department/Printing Office, 1991.
Presents an objective, historical account of the social, political, economical, and national security concerns of contemporary Singaproe.

Mulder, Niels. Inside SouthEast Asia. Kuala Lumpur: The Pepin Press, 1996.
Explores issues of man and society in modern and urban SouthEast Asian societies from several perspectives: religion, philosophy, everydal life, industralization, and social and cultural change.

Pearson, H.F. Singapore: A Popular History, 1819-1960, (#2 Malayan Historical Series). Eastern Universities Press Ltd., 1961.
Introduces a history of Singapore from 1819 to 1960.

Peter H. L. Wee. From Farm and Kampong. Singapore: Graham Brash, 1990.
Addresses Wee's growing up years in Singapore during World War II and also aims to stress pride in Singaporean's ethnic diversity, but unified national identity, along with their cultural, racial, religious, political, commercial and linguistic heritage.

Seligman, Craig. Fodor's Singapore. New York: Fodor's Travel Publications, 1995.
Gives essential information to travelers about Singapore's people, diverse cultures and important destinations.

"Shirley Geok-lin Lim." Dictionary of Literary Biography. #140. Detroit:

Gale Publishing, 19 284-286.
Provides a literary biography of Shirley Geok-lin Lim.

Song Ong Siang. One Hundred Years' History of the Chinese in Singapore.
Tells the history of the presence of the Chinese in Singapore and discusses the significance the straits-born Chinese place on love of family and country.

Thian Hock Gwee. A Nonya Mosaic: My Mother's Childhood. Singapore: Times Books International, 1985.
Introduces a biography of the childhood and youth of Thian's mother, Leong Neo Seow, a Singaporean.

Wee, Jessie. Let's Visit Singapore. Bridegeport, Connecticut: Burke Publishing Company Ltd., 1985.
Identifies culture and social life in Singapore for juvenile readers.

Wilson, Dick. The Future Role of Singapore. New York: Oxford, 1972.
Studies the massive economic expansion of Singapre, its high standard of living and its future role under the leadership of then prime minister, Lee Kwan Yew, in the shaping of political and economic strategies of survival in South East Asia.

Wurtzburg, Charles E. Raffles of the Eastern Isles. London: Hodder and Stoughton, 1954.
Explores an exhaustive biographical account of the life of Sir Stamford Raffles and Raffles' establishment of a settlement at Singapore.

Yutang Lin. The Importance of Living. New York: Reynal and Hitchcock, 1937.
Contains a personal testimony of scholar, novelist, and chancellor of Nanyang University in Singapore, Lin Yutang's life experiences and philosophical thinking.

__________. The Wisdom of Confucius. New York: The Modern Library, 1938.
Translates into English from Chinese literary writings the philosophy and ethics of Chinese critical thinking that are inherent in the wisdom of the great thinker, Confucius.

DRAMA, ESSAYS, JOURNAL ARTICLES AND LITERARY CRITICISM

Ang, I. and Stratton, J. "The Singapore Way of Multiculturalism: Western Concepts/Asian Values." Sojourn Journal Vol 10, #1, 1995, 65-89.
Examines the influence of Western and Asian cultures on the origin and implementation of Singapore's policy on diversity, national unity and multiculturalism.

Arasaratnam, S. Indians in Malaysia and Singapore. Bombay and Kuala Lumpur: Oxford University Press, 1970.
Studies the Indian ethnic presence in Malaysia and Singapore.

Ban Kah Choon, "The Poetry of Lee Tzu Pheng." Focus July 1971, 23-31.
Analyzes the poetry of poet, Le Tzu Pheng.

Brewster, Anne. "Singapore and Malaysian Women Poets: Local and Expatriage." Located in The Writer's Sense of the Contemporary: Papers in Southeast Asian and Australian Literature. University of Western Australia, 1982, 46-50.

Catherine Lim. "The Writer Writing in English in Multiethnic Singapore: A Cultural Promise." Plenary Lecture of Asian Voices in English Conference at University of Hong Kong, April 1990. Published in Asian Voices in English. Hong Kong: Hong Kong University Press, 1991.
Discusses the dangers and advantages of Singaporean writers writing and publishing in English rather than their native language.

David, Jonah M. "Don't count on me, Singapore." National Review 16 May 1994, Vol. 46 #9, 59-61.
Discusses Singapore's changing national psyche and social policies as represented by the collective efforts of the government sponsored programs such as the Psychological Defense Unit to create "one people, one nation, one Singapore" and the Social Development Unit (a government matchmaking organization) designed to promote marriage and family development. (This article is highly useful for understanding modern Singapore which Catherine Lim depicts in her literary writings.)

Devadas, Vijayandran. "(Pre)Serving Home: Little India and The Indian-Singaporean." Critical Arts Vol. 10#2, 1996, 67-91.
Examines the effects of Singapore's nationalism and multicultural policies on Indian-Singaporean and explains the inherent contradictions that such policies have created, for example, in the depiction of Indian identity in Indian-Singaporean literature.

Felicia Chan. Silences May Speak: The Poetry of Lee Tzu Pheng. Singapore: Times Books International, 1999.
Analyzes the the poetry of one of Singapore's major poets, Lee Tzu Pheng, with emphasis on Pheng's recurrent, poetic motif of silence. Includes an interview with Pheng by Felicia Chan in addition to an annotated bibliography of Pheng's four collections of poetry.

Flanagan, Kathleen. "World Literature in Review: Singapore." World Literature Today Summer 1998 Vol. 72#3, 692-694.
Critiques Catherine Lim's novel, The Bondmaid, and the representation of the character and oppression of Han, the slave girl.

Haskell, Dennis. "People, Traffic and Concrete: Perceptions of the City in Modern Singaporean Poetry." In Perceiving Other Worlds. Edited by Edwin Thumboo. Singapore: Times International, 1991, 237-49.
Treats the influence and representation of city life in modern Singapore in the poetry of selected Singaporean poets.

Jarrett, Mary. "Teachers and Servants: Colliding Worlds in Short Stories by Malaysia-Singapore Women Writers." In Perceiving Other Worlds. Singapore: Times International. Edited by Edwin Thumboo, 1991, 68-75.
Treats the theme of social hierarchy in selected short stories by women writers of Malaysia and Singapore.

Jeyaretnam, Philip. "Artistic Licence." Economist 29 October 1994, Vol. 333 #7887, 4-5.
Discusses Singapore's strives to become the center for the arts in Asia with a renewed support of its new andmost celebrated young writer, Philip Jeyaretnam, son of Singapore's best know opposition politician, Joshua Jeyaretnam, best known as JBJ.

Joy Chew Oon Al. "Civics and moral education in Singapore's Lessons for Citizenship Education?" Journal of Moral Education December 1998, Vol. 27, # 4, 505-525.
Details a study of Singapore's efforts to instill moral education and strong civic and national values in its school curriculum on Civic and Moral Education. (Article is highly relevant to an understanding of the modern-day Singapore that Catherine Lim often depicts in her literary writings.)

Kean Wong. "Post-colonial Voices." World Press Review December 95, Vol. 42 #12, 44.
Focuses on the emergence of the new literary voices -- young Asian writers from Malaysia and Singapore -- and the contemporary, thematic topics they depict in their English written novels.

Kirpal Singh. "Staying Close but Breaking Free: Indian Writers in Singapore." In Reworlding: The Literature of the Indian Diaspora. Edited by Emmanuel S. Nelson. Westport, CT: Greenwood, 1992, 99-104.
Discusses Indian writers of the Indian diaspora who domicile and develop their craft and artistic themes in Singapore.

Koh-Tai Ann. "Telling Stories, Expressing Values: The Singapore Novel in English. Tennagara 1990, Vol. 25, 96-109.
Treats the significant characteristic elements and themes inherent in the Singapore Novel written in the English language.

_____________. "Biographical, Literary Writings and Plays in English by Women from Malaysia and Singapore: A Checklist." Commentary Dec. 1987, Vol. 7 #2-3, 94-96.
Consists of a reference guide to women playwrights from Singapore and Malaysia.

Lau Sarah Tanner. "Street Theatre." Undated. Singapore/Malaysia Seminar, July and August, 1999.
Describes China opera performances staged on the streets of Singapore by the Chinese Theatre Circle.

Lau Yoke Ching. "Speaking as Women: The Poetry of Shirley Lim and Lee Tzu Pheng. Commentary Vol. 7 #2 and 3, December 1987, 103-117.

Lee Kuan Yew. "Asian Values Did Not Cause The Meltdown." New Perspectives Quarterly. Spring, 1998 Vol. 15, #2, 32-35.
Analyzes the cause-effect phenomenon that might exist between Asian values and Singapore's financial crisis. (This article is highly relevant to an understanding of Lim's economic depiction of Singapore in her writings.)

Lim, Shirley Geok-lin. "Finding a Native Voice: Singapore Literature in English." Journal of Commonwealth Literature, Vol. 24, #1, 1989, 31-48.

Lim Yi-En. Women in Bondage: The Stories of Catherine Lim. Kuala Lumpur: Times Books Internatinal, 1999.
Studies from a critical, analytical premise Catherine Lim's short stories and novels with particular emphasis on the image of women depicted in Lim's writings. Contains an annotated bibliography, interview with Lim, review of critical research conducted on Lim and a selected bibliography.

Lucila Hosillos. "The Inner World of Lee Tzu Poetry." Solidarity. Vol. 101, 1984, 45-51.
Studies the poetry and poetics of Lee Tzu Pheng.

Mimi Chan. Images of Chinese Women in Anglo-American Literature. Hong Kong: Joint Publishing Company, 1989.
Discusses the representation (or misrepresentation) of Chinese women in American literature.

Morse, Ruth. "Novels of National Identity and Inter-National Interpretation." College Literature. October 1992-February 1993, Vol. 19-20, #3-1, 60-78.
Analyzes from both a national and world literature perspective selected novels of major past and contemporary writers of Singapore.

Patterson, William. "Sexual Minorities on the Singaporean Stage." Australasian-Drama Studies. Queensland, Australian. 25 October 1994, 61-72.
Treats the role of homosexuals in Singaporean theatrical productions.

Peters, Pearlie. "West Meets East in the Short Fiction of Catherine Lim." Unpublished paper in preparation for presentation at the East West Center Alumni Association Conference to be held in Honolulu, July 2000.
Explains the congruence of Western and Eastern cultural values and beliefs in the short stories of Dr. Catherine Lim, Singapore's foremost writer.

Pheng Lee Tzu. "Literature for Youth in Singapore." In Brave New World: International Understanding through Books. Edited by Wendy Birman and John Birman. Perth: Curtin University of Technology, 1988, 75-83.
Discusses the influence of national and foreign-oriented fiction of young audiences in Singapore.

Singh, Kirpal. "An Essay on Lee Tzu Pheng's "My Country and My People." Commentary Vol. 1 and 2, Nov. 1975, 34-37.
Discusses the literary merit and artistic achievements of poet, Lee Tzu Pheng.

Stella Kon. The Bridge. Singapore: Constellation Books, 1992.
Presents a musical drama which was originally presented by inmates of the Help Service Centre for the Rehabilitatin of Drug Addicts in Batu Gajah, Perak, Malaysia. (Won first prize in the Singapore National Playwriting Competition.

__________. Emily of Emerald Hill. Singapore: Macmillan, 1989.
Tells in a one-woman drama the life story of a Peranakan matriarch. (Won the 1986 Edinburgh Festival of the Arts Award.)

__________. The Immigrant and Other Plays. Singapore: Heinemann Educational Books, 1975.
Contains a collection of children's plays for dramatic performances.

__________. The Emporium and Other Plays. Singapore: Heinemann, 1977.
Introduces several Singaporean dramatic plays with music by John Lee and illustrations by Mohamed Ali.

Thumboo, Edwin and Thiru Kandiah. The Writer as Historical Witness. Singapore: Uni Press, 1995.
Studies the literary history of Commonwealth Literature in the 19th and 20th centuries.

__________. Perceiving Other Worlds: Singapore. Singapore: Times International, 1991.
Analyzes the literary vision of Singaporean writers as they depict themselves and people of other worlds and cultures. Also explores the literary history of Singapore in relation to Australian and Malay literatures.

__________. The Fiction of Singapore. (An Anthology of ASEAN Literature). Singapore: Asean Committee on Culture and Information, 1990.
Contains a three volume anthology of Singaporean, Chinese, Malay and Tamil fiction written in English.

__________, Words for the 25th. Singapore: Uni Press, 1990.
Consists of a collection of edited readings that were conducted by Singaporean writers of Malay, Chinese, and Tamil heritage.

__________. Literature and Liberation. Manila, Philippines: Solidaridad Publishing House, 1988.
Contains five essays by SouthEast Asian artists including Edwin Thumboo,Ee Tiang Hong, F. Sionil Jose, Mochtar Lubis and Sulak Sivaraksa.

Wicks, Peter. "From Kulim to Singapore: Catherine Lim's Literary Life." Asian Culture Winter, 1996, Vol. 24 #4, 25-35.
Analyzes the literary life of Cathering Lim from her early childhood in Kulim, Malaysia to her new life and rise as prominent writer of Singapore.

__________. "Catherine Lim: The Malaysian Years (1942-1970)." New Literature Review, Summer South, 1993, 39-44.
Discusses the early and young adult years of Catherine Lim's life in Malaysia

__________. "Literature and Cultural Insight: Catherine Lim's Singapore." An unpublished paper presented for the 9th Biennial Conference of the Asian Studies Association of Australia, July 6-9, 1992, University of New England, Armidale. (Later published in 1993 in New Literatures Review #25, 39-44, Summer 1993, Wollongong, Australia.

__________. "The Short Stories of Catherine Lim." An unpublished paper prepared by Wicks for the Asian Studies Association of Australia, Eighth Biennial Conference, Griffith University, July 2-5, 1990.

"Unrepentant Maverick." Asiaweek 5 January 1996, Vol. 22 #1, 8-11.

Asiaweek profiles the independent and maverick Singporean writer, Catherine Lim.

Yeo, Robert. "Theatre and Censorship in Singapore." Australasian-Drama Studies. Queensland, Australia. 25 October 1994, 49-60.
Discusses how censorship infringes on artistic freedom in Singaporean drama.

______________. "Catherine Lim and the Singapore Short Story in English." Commentary, Vol. 5 #2, 1982, 38-44.
Critiques Lim's short stories that are written predominantly in the English literary tradition.

______________. "The Singapore Short Story." Tenggara Vol. 26, 1990, 114-19.
Presents an analysis of the short story as it is developed by writers in Singapore and identifies prevailing themes and literary styles inherent in the Singapore short story.

NEWSPAPER/MAGAZINE ARTICLES

Catherine Lim. "The PAP and the people -- A Great Affective Divide." The Straits Times 3 September 1994, Comment/Analysis page.
Introduces Lim's assessment of the current PAP (People's Action Party) political party in Singapore comments on the great human divide between affluent politicians and the Singaporean public. Lim's article created great controversey in Singapore and generated the following related newspaper articles:

___________. "Catherine Lim: Why I wrote Great Affective Divide." Straits Times 24 Sept 1994, 33.
Justifies Lim's original argument in "The PAP" article that Singaporeans have very little affection for the PAP party, despite the good life and affluence that the government has bestowed on Singapore.

_____________. "One government, two Styles." Sunday Straits Times 20 Nov 1994, no page. (Handout, Malaysia-Singapore Seminar, July-August 1999)
Continues Lim's argument that the PAP leadership under Mr. Goh Chok Tong, treading in the shadow of the former prime minister, Mr. Lee, is swayed more by the new worldly materialism of the times rather than by a concern for average Singaporeans.

______________. "Oscar Doesn't Understand: Things are Changing too Fast for Some Singaporean Men." Asia Magazine 2-4 September 1994, Vol. 32 #J23, 30.
Argues that Singaporean men are not adjusting well to the changing status of women in the home and workplace in contemporary Singapore.

Dhur Mui Hoong. "PM: No Erosion of My Authority Allowed: Respect for Office Must Be Upheld." Staits Times 5 December 1994, cover page.
Contains a stern response from Prime Minister of Singapore, Mr. Goh Chok Tong, to Catherine Lim's criticism of his government with the warning that

Dr. Lim, "a writer on the fringes and an armchair critic" is underminding his authority with a blatant show of disrespect.

______________. "Divorce redefined." The Straits Times 14 January 1993, Life Section, 2.
Introduces Catherine Lim's definition of divorce that's partly influenced by her own traumatic divorce and also by her defiance of ancient Chinese marriage traditions.

Clark, Carol. "Poets of the Lion City." Singapore Tatler. Nov. 1996, 156-59.
Introduces the major contemporary poets of Singapore.

Eng Jee Nee. "The Bards of Singapore." Solidarity. Vol. 119, July and September 1988, 25-33.
Discusses the poetry of selected Singaporean poets.

Joyce Lim. "The Write Way." Female May 1996, 26-32.
Studies three main women writers of Singapore -- Catherine Lim, Tan Mei Ching and Stella Kon.

McElveen, David. "Human Identity Comes First." Interview with Lee Tzu Pheng. Asiaweek. 26 Nov. 1982:63.
Records McElveen's interview with Lee Tzu Pheng about poetry and human identity.

Ong Sor Fern. "Award-winning poet puts herself between the lines." Interview with Lee Tzu Pheng. The Straits Times / Life Section. 6 September 1997.
Chronicles Ong Sor Fern's interview with Lee Tzu Pheng, winner of the Cultural Medallion for Literature in 1985, the South East Asia Write Award in 1987 and the National Book Development Council Awards.

Ooi Boo Eng. "Singapore-Malaysian Poetry: At Least Something and Less and More." Southeast Asian Review of English. Vol. 1 31, December 1980, 41-51.
Discusses the similarities and differences between the Singaporean and Malaysian poetry.

AUDIO VISUAL AIDS

VIDEORECORDINGS

Great Cities of the Orient: Hong Kong and Singapore. New York: Maier Communication, 1990, Traveller Collection's Series #6.
Acquaints viewers with the history and culture of Hong Kong and Singapore.

Singapore. Southeast Asia Today Series, Journal Films. Produced by Preview Media, 1994.

COMPACT DISCS AND AUDIO CASSETTES

"Catherine Lim: An Interview." New Letters on the Air: Contemporary Writers on the Air. University of Missouri, Kansas City, Mo., 29 minutes. (Audio

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Cassette)
Documents an interview with Catherine Lim conducted by New Letters on the Air during the early ninteen ninties when Lim spent a year in the United States as a Fulbright scholar.

Public Housing in Singapore: Yesterday, Today and Tomorrow. Housing & Development Board (HDB). HDB Public Affairs Section, Singapore, 1995. (Compact Disc)
Describes the achievements of Singapore's public housing programme and its economic achievements, since more than eighty-six percent of its population lives in public housing flats. (This disc is useful resource guide for students and teachers in that it provides understanding of the settings or locales of public housing communities which may be depicted in the literature of Singaporean writers.)

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THE ASIAN WORLD PROJECT

AN INSTRUCTIONAL MODEL FOR ASIAN STUDIES AND WORLD FEST CELEBRATION

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THE ASIAN WORLD PROJECT

AN INSTRUCTIONAL MODEL FOR ASIAN STUDIES
AND WORLD FEST CELEBRATIONS FOR
THE NORTH CAROLINA SCHOOL OF SCIENCE AND MATHEMATICS

Jane Craver Shlensky
Fulbright Seminar to Malaysia and Singapore
Summer 1999

Submitted: November, 1999

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THE ASIAN WORLD PROJECT

With Malaysia and Singapore Components

RATIONALE:

This project has a dual purpose. **First,** it will act as a classroom project for senior-level students of Asian Studies, a project in which they will do research and visually as well as verbally deliver a body of knowledge to their classmates. At this level, students will explore not only Malaysia and Singapore, but also a number of other Asian countries, using this model of inquiry and presentation. **Second**, it will serve in its more condensed and interactive form, as a learning station model for the North Carolina School of Science and Math's annual World Fest and AsiaFest celebrations. During these celebrations, students and families both in our school community and from the larger triad area visit to enjoy performances and interactions with our students who have prepared a number of events and exhibits from cultures and countries from across the globe. While the content and performance level itself may vary from year to year given the talents and interests of students who do the research, the model herein described will serve as a paradigm for inquiry and methodology for each year's classes and festivals.

OBJECTIVES OF THE ASIAN WORLD PROJECT:

(1) To introduce students to countries in the Asian world via research projects into a place, its people, its politics and geography, its beliefs, its education systems, and its cultures.

(2) To communicate what my Asian Studies class has learned and assembled to the larger school population through AsiaFest/World Fest celebrations.

(3) To give students experience with research and visually/interactively presenting the best of the information they find.

(4) To instill in students the value of learning by teaching others, making them at once responsible for both themselves and the larger community.

(5) To give students the opportunity to practice sensitivity towards the cultures and practices of other peoples and nations and to discuss problems and solutions in the world community.

(6) To instill a love for world cultures and religions, a respect for all people, and an interest in open-mindedly learning a variety of worldviews.

(7) To give students the opportunity to share what they've learned and prepared with a larger population, moving them from being learners only to being teacher/learners.

(8) To connect the classroom project with other interested study groups on campus: Amnesty International, Model UN, the World Hunger Project, and our multicultural peer counselors' quarterly World Religions Seminar.

(9) To teach students the literature, history, culture, geography, and issues of concern of various Asian countries.

(10) To teach students to work both independently and collaboratively, both within the Asian Studies classes and within our school community.

(11) To encourage the school community's interest in the lives of those of other cultures, language groups, and countries and, in so doing, to link that interest to solving problems of the global community.

(12) To provide a model by which meaningful class projects can be shared with the school community and larger groups.

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STRATEGIES:

THE RESEARCH PHASE

Focus Countries of the Year:
China, India, Korea, Japan, Israel, Iran, Saudi Arabia, Pakistan, Thailand, **Malaysia, and Singapore**

In this portion of the work, students in Asian World classes will work in small groups to investigate and assemble quick overviews of a number of areas of interest. (*Each group this year will consist of four students.*) Students in the collaborative learning groups will determine what components must be present to best represent their country to those who may know little of that country. They will be provided with information about the following areas of concern:

(1) government structure and historical information connected to the development of that structure;
(2) basic information for any learner (basically the sort of information any 5th grader should know: where the country is geographically, weather, economy, crops, major cities, contiguous nations and relationships with them, flags, money, statistics of note, heads of state, and so forth);
(3) cultures and customs (dealing with types of people, languages, dress, foods, dances, celebrations, music, and so forth);
(4) religions and belief systems practiced, places of worship, holy days for each religion, and connections between religion and government;
(5) educational systems (in comparison with US), including literacy rates and methods/strategies used to educate.
(6) literature and films that represent the country and its people well

To these areas, students may add other concerns that they feel represents their countries: urban planning, tradition vs. modernization, a particular focus on one group in the population (children, women, the aged, minority populations), diversity within the population and ways of celebrating/ dealing with that diversity, visual arts, and so forth.

Each group must submit a proposal using the following guidelines as to how they will represent their country to their classmates. (***Information in italics*** suggests to Fulbright readers how these decisions were made.)

1. **Each country must be represented by addressing at least FOUR areas of concern.** *(Students this year felt that one person in each group could research one segment and be responsible for connecting that segment to the efforts of his teammates. This may cause gaps in the overall representation of each country, but that will be assessed when the students actually present and analyze their work).* Students will make those decisions among themselves.

2. **Each group's work must be visible, interactive, interesting, and factually accurate.** Students should bear in mind that their classmates may know little about their particular country and may have questions that they must be able and ready to answer. Visuals may take a number of formats: PowerPoint presentations, interactive computer program which answers a number of questions viewers may ask, student-made films, cleanly-made posters

or games (*this to discourage handwritten or sloppy presentations that cannot be used for the community models coming later),* demonstrations, skits or performances. Each group should bear in mind, however, that their work will be transferred to the spring celebrations of World Fest and AsiaFest, in which the community at large will have access.

3. **Each group should write a number of short character/case portraits of people who live in their country:** consider both genders, as well as varying age groups, economic groups, educational levels, professions, plights, and interests/opinions. These "portraits" will later be used on "passports" for those coming to the campus cultural celebration, World Fest. In class, the group should represent the most pivotal portraits, those that get at points they wish to make concerning their four target areas of concern.

4. **Each should keep in mind their audience, both in their classes and in the festival celebrations.** The population of people who come by their area of concern will have questions and should be immediately engaged by what they see, hear, taste, wear, or learn. The proof in their successful presentation of their material will come in classes themselves when each group must "sell" their segment and quiz it with an interactive and engaging questionnaire of their fellow students. On World Fest day, the public won't be quizzed but will receive a passport on which will be a segment to be stamped at each section after the successful delivery of information. (World Fest participants and celebrators will receive their passport at the door when they enter and will visit each "country" to be stamped.)

5. **Each presentation should include a "Good News/ Bad News" segment that introduces problems the country has (primarily those that the country's leaders have identified as problems for their people) and an overview of the country's attempts to solve those problems.** Each group may then offer ideas that they have that address their own solutions to the problems. Good news may include any facet of the country which presenters believe to be strong points or positive changes made, including things the United States could learn from that country.

6. **Each presentation group will have one class period (55 minutes) to present their country.** Since discussion and questions will follow the presentations, groups may wish to provide a study sheet or overview on transparency for classmates to help focus their follow-up session discussion.

7. **Each presentation will be videotaped** for use by the community and for the edification of each student in evaluating his or her own personal performance and group dynamic in the presentation.

THE ASIAN / WORLD PROJECT

Each student will have an opportunity to select, research, document, and present a particular country of Asia and a narrower facet of life in that country. Since both your history and your English teachers will assist you in this endeavor, any questions or problems may be addressed by either instructor. Discuss your possibilities with your teachers if you have questions as to how to transform your research paper into lesson format for the presentation.

PAPERS:

Your history teacher will give more specific paper guidelines with the due dates of each phase of the work. Check in library film section and on Internet for non-textbook media material that may assist you with your presentation and paper.

PRESENTATIONS: The presentation will address **a more defined area of interest** within your research, such as

- (a) government structure and historical information connected to the development of that structure;
- (b) basic information for any learner (basically the sort of information any 5th grader should know: where the country is geographically, weather, economy, crops, major cities, contiguous nations and relationships with them, flags, money, statistics of note, heads of state, and so forth);
- (c) cultures and customs (dealing with types of people, languages, dress, foods, dances, celebrations, music, and so forth);
- (d) religions and belief systems practiced, places of worship, holy days for each religion, and connections between religion and government;
- (e) educational systems (in comparison with US), including literacy rates and methods/strategies used to educate.
- (f) literature and films that represent the country and its people well

I. Each presentation group will be given 55 minutes of uninterrupted time to share project findings with the class, with each member of the group contributing equally. Each group presentation should have these components:

- A. why you chose the research segments you did to represent your country's culture and history
- B. background information of the time period/ important issues and people/ societal concerns pertinent to the idea being presented
- C. very short summary of relevant sources and works you read as they connected to your pursuit.
- D. a film and literature segment that exemplifies ideas and areas of focus that you and your teammates wish to instill in classmates about your country. (A list of useful source selections of literature and films is available from your instructors. Also check with local universities, Duke University, UNC-Chapel Hill, and NC Central University, for their help)
- E. a creative visual/audial/sociological connection that you feel will enhance enjoyment and understanding of your project (ENGAGE the class somehow, with games, questions, readings, interactive programs, and so forth)
- F. any connections you would like to make with other countries, religions, and cultures.

II. Any technology needed for the presentation should be specified in the proposal and arranged before the class (VCR/TVs, overhead projectors, slide projectors, and so forth are available from the media center in the library. Instructors will make sure the equipment you need is available on the day you need it).

III. Feel free to involve the class in any way you consider "good education." Your visual/audial components will help you in this regard, but realize the time restrictions involved in the project. **Practice aloud and time your presentation, organize your materials and discussion, arrive a bit early to set up your station.**

IV. The remaining "hoops" you need to leap through for this project follow:
   A. the thesis for your paper and presentation proposal **(due on Friday, January 29 by 4 p.m.)**
   B. your presentation (due on date assigned)
   C. your viewing of the videotape of your "performance" and self-assessment sheet, submitted in a package with peer evaluations **(due by March 22 at 4 p.m.)**
   D. your plan for World Fest learning station **(due April 5).**

PRESENTATION ASSESSMENT: Each student project will be assessed by 4 classmates and the teachers, as well as be videotaped for self-assessment. Students who feel competent to help with the filming of classmates are welcomed to volunteer. All students will assess and comment on classmates' projects. **All of the information you gather, both that which is presented and that not presented; all artifacts, recipes, music, and process work of your final presentation should be kept in a learning portfolio for your group, subdivided by area of interest.** Further, if you should run across articles or information helpful to fellow students while you are researching for yourself, please let those folks know--be a friend. You will receive a calendar noting the date and class period when each student will present his or her project and the project's title and focus. If you see a bridge between the presentations on consecutive days, you are welcome to work with the other group to offer a smooth transition between them.

Your goal is to go into the country you've selected and bring something out ***alive****. Your class should be so interested by your work that they continue to read about and think of your project long after you've finished. MAKE THIS YOUR BEST MOMENT THIS YEAR!*

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THE ASIAN WORLD PROJECT PROPOSAL FORM

Names of Teammates____

Country Focus____

Your Area of Contribution __________________________________

Please read the PRESENTATIONS segment of your project guide sheet before completing this form, then complete and return instructors by due date.

I. Below write the areas of focus your group will research.

II. Presentation proposal
What do you hope to convey to your classmates about the importance of this study?

A. Outline the introduction of your presentation. What overview is necessary for students to understand where you're coming from? (this should take no more than the first 5 minutes of your time)

B. Outline the order and the body of your presentation. Who will address which areas of concern? What visuals, sound, technology, props, costumes, techniques or "grabbers" do you plan to incorporate to engage students in your project?

C. Outline the conclusion or closure you will use to wrap up your discussion of your topic.

III. Methods

A. What technology will you need to present your ideas?

Tape Recorder___________
Record Player ___________
VCR/TV _______________
Overhead Projector______
Laser Disc Player________
Slide Projector _________
PowerPoint Setup ________
Video Projector _________
OTHER _________________

Would you be willing to assist in videotaping classmates' presentations? Any experience with video camera?

B. What methods do you plan to incorporate that will use the class itself?
(be aware that discussion is unpredictable and time consuming unless carefully controlled with specific strategies or rhetorical questions used to elicit reactions)

What special needs or questions do you have that I need to consider for you?

Your goal as a presenter is to be the kind of teacher you wish you had all day long: interesting, engaging, fun, informative, all that. Think about how you can use the class and your own topic to bring that about and PRACTICE your presentation before you deliver it to make certain you have enough time.

THE TRIAL/REHEARSAL PHASE

A. Evaluation of Groups for Grade Purposes:

Each group's presentation and follow-up discussion will be evaluated by 4 classmates and 2 teachers. For models to be used in assessment, please go to the Evaluation Section of this document. ** *(Please note that a number of points of evaluation have to do with the delivery of information: volume, clarity, articulation, animation of voice and body, eye contact with audience and so forth. This sort of presentation is used to teach public speaking skills to students, as well as research and organization of information).*

B. Self-Evaluation and Group Dynamics:

After the completion of each presentation, group members will receive the evaluations of their classmates and teachers in a packet. Group members (individually) must view on videotape their performance on videotape and complete about themselves the same evaluation form that their classmates and teachers used. The packet will also include a Self-Evaluation and a Group Evaluation slip, which each member will complete. These documents will then be submitted to teachers for consideration in grading the project. **

C. Class Dynamics as Projects progress:

Much of the actual project work and research will be completed outside the class time. However, one day each week will be offered for in-class problem solving in regard to the project. Students will be supplied with books, literature, art, ideas, and individual help with their concerns at that time. Since Asian Studies is team-taught (one history and one English teacher), the class can be subdivided to address student concerns. The history teacher will assist with questions of geography, history, politics, economics, and so forth; the English teacher will address problems as to cultures, religions, traditions, social manifestations, art, literature, foods, music, and so forth). This will make monitoring the projects easier and more manageable and will serve to keep individual students on task. Students Asian Cultures Club who take part in the World Fest and AsiaFest Presentation Phase will complete their work independently as part of their club commitment.

THE WORLD FEST PRESENTATION PHASE

1. **Learning Stations:** Each target country to be celebrated in World Fest will have a separate station/booth where crowds can visit and receive information. Each station will have 2 to 4 areas of interest represented for public interaction.

2. **Participant Dress:** Students in charge of the smooth running of each country/station will dress in a native costume of that country. *(For Malaysia, the students may wear Indian, Chinese, Malay, or minority clothing—an Iban mask, for instance).*

3. **Passports:** Upon entering the Student Union area, participants will receive a passport, inside which will be a brief case study/identity using the focus countries above, among others added by the World Fest committee. *(This is a combination of the Cultural Village concept from Sarawak and the Holocaust Museum concept in Washington, D.C.)*

Two models were suggested by students in Asian Studies: First, that the passport has the identity from any of the countries so the person views the world from one country's perspective. Second, that the passport allow the person to change identities in each country to represent the diversity in each country and the possible good news and bad news of diversity within each space. We have not yet decided which of these models to use at this point.

4. **The Passport Stamp:** Each country/station will have a stamp designed by the presentation group for the participants' passport, similar to the Cultural Village concept in Sarawak. Each station should have interactive materials or information for a variety of viewers and learners. For example, the Malaysia station may have a Basic/"What Do You Know" Section, which introduces the nuts and bolts information to people of all ages. **Each station must have a map large enough for participants to see where the country is located.** Then participants will be allowed to browse through the exhibit or to be led through by one of the Student Guides. (Students have suggested a few scenarios as to how this may best be done; we have not yet decided which way is best. **Model One (M1)** is that Guides will offer "Tour packages" for participants and show them what they'd like to see, from a list of choices which the station is equipped to show them. **Model Two (M2)** is that participants be given a separate identity at each country and that they follow themselves through the exhibit to see what their lives would be like if they were this identity in that particular country.

Using Model One's Tour Packages: M1 suggests that participants may choose a "tour" that includes visiting an Iban longhouse, the national mosque, city hall, and seeing cultural costumes. Slides, film clips, diagrams, and interactive programs would allow them to do this with the help of the Student Guides.

Using the Model Two's Passport and Identities: M2 suggests that at each station, the participant will be given an identity visa written as a case study to follow through the remaining stations of the Malaysia exhibit. In this way, one participant may "become" a Malay teacher who is a father of 2 children, concerned about education and very much a part of the Muslim community; his trip through the stations should help him focus on what foods, homes, clothes, music, beliefs, and so forth are important to this man. Another may be an Iban schoolgirl, age 10, living at a boarding school far from her cultural roots in Sarawak; the issues and cultural manifestations that shape her life will be quite different and bring about more participation and perhaps more questions at the stations. These identities will be outlined briefly, although the case studies will be composed by students in Asian Studies classes and the Asian Cultures Club. Since the stations are asked to have an interactive component, each team of students will be responsible for using whatever technology the school has to set up their area: PowerPoint; pop-up graphics and information; film clips and/or slides; paper dolls or costume representations; dances performed by students; foods made available for testing; the tenets of the religions of Malaysia outlined with most important information; indigenous music; this sort of thing. Since students will be dressed in cultural gear, excitement and enthusiasm should be enhanced with community learners.

5. Eating the World: Students have been unanimous in the importance of including food as an integral part of World Fest. To that end, each country focus group in the Asian Studies classes has decided to try out at least one recipe for class "testing" before the World Fest celebration. Those recipes that had the most success will be used for the food segments of booths at World Fest and the recipes will be made available to guests who choose that interactive option at each learning station. *(Malaysian recipes will follow in an appendix.)*

6. Singing the World: Students have been enthusiastic in their desire to hear the music, both traditional and modern, of countries represented. To that end, any country whose music and dance is not already being represented at World Fest as a performance, will be represented at each learning station either as part of an interactive segment using traditional instruments, as background for the station itself, or as part of a program which participants may choose to hear by clicking on music icons. *(Because many different recordings playing simultaneously will produce cacophony, students are discussing how best to resolve that issue, most likely by playing recordings from various countries in succession throughout the day, each one being introduced as to the country, performer, and title of song.)*

BIBLIOGRAPHY:

Students will themselves compose bibliographies of the sources they find most useful to their studies and pursuits. However, the sources listed below are many of those texts acquired in both Singapore and Malaysia that are now part of my personal library that I make available to my students and web sites that have been used by students at this point. The music and film resources collected in Malaysia and Singapore are not included below, but will certainly be used by students in their research pursuits. I list here only those sources that reflect the study of Singapore and Malaysia, since those were the Fulbright focus countries for this study.

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EVALUATION:

ASSESSING THE WORK OF THE STUDENTS FOR GRADING PURPOSES

Each group's presentation and follow-up discussion will be evaluated by 4 classmates and 2 teachers. For models to be used in assessment, please go to the Evaluation Section of this document. ** *(Please note that a number of points of evaluation have to do with the delivery of information: volume, clarity, articulation, animation of voice and body, eye contact with audience and so forth. This sort of presentation is used to teach public speaking skills to students, as well as research and organization of information).*

ASSESSMENT FORMS:

THE ASIAN WORLD PROJECT

STUDENT SELF-ASSESSMENT FOR PROJECT GROUP WORK

NAME____

TEAMMATES____________________________________

1. **How many hours did you spend working on this project with your partner(s)?** _____

2. **How much time did you spend working on this project alone?** _______

3. **What was your primary contribution to the collaborative process?**

4. **Were there any problems with your project or group collaboration that affected the final product or made the process more difficult? Explain.**

5. **Based on what you feel you attempted and produced in the way of both your presentation content, your transparency and creative product, and your delivery to the class, what score do you feel fairly represents your work? Defend your choice.**

6. **Do you feel your entire group should receive the same grade or should be graded individually? Explain.**

THE ASIAN WORLD PROJECT

INDIVIDUAL STUDENT'S ASSESSMENT BY TEAM OF PEERS AND TEACHERS

Presenter______________________________

Country ______________________________

(rate 1=weak to 5=strong and give comments as to your rating/ suggestions)

Content and Organization: **Comments:**

_____**understanding of material**

_____**holds interest of class**

_____**well organized (with effective introduction, conclusion, and transitions)**

_____**easily adheres to time constraints**

Delivery:

_____**projects energy**

_____**uses effective gestures/poise**

_____**effectively uses eye contact with whole audience**

_____**clear and effective voice: pace, volume, clarity**

Artistic/Creative Component:

_____**clear and effective visual--furthers the understanding of the material and cultures presented**

_____**shows creativity**

Evaluator: __________________________

THE ASIAN WORLD PROJECT

Before your classroom project presentation, you were given on your project guidelines the following information on which your project would be assessed. I have checked off those components that you completed satisfactorily in your project's presentation and have assessed your project using both this check-sheet, your peer and teacher evaluation forms, and your self-assessment forms. Thank you for your effort. Please use this evaluation to determine the components of your learning station for World Fest.

Name______________________________ Group Members______________________________

PRESENTATIONS:

Each project should have had these components:

_____A. an indication of why you chose this country and focus for your research

_____B. background information of the time period/ important issues and people/ societal concerns pertinent to the idea being presented

_____C. summary of relevant works you read as they connected to your pursuit

_____D. significant passages from the literature and clips from the film(s) you discussed with the class. How do artistic representations you use impact the ideas you present of your country?

_____E. a visual/audial/sociological connection that you feel will enhance enjoyment and understanding of your project

_____F. any connections you would like to make with other countries/ writers/ cultures being presented by other students.

_____G. a learning portfolio including an outline, any research notes, articles found to support your ideas, film reviews, literature and cultural information, or any other component that will become part of your presentation and learning station

_____H. use of methodology that involves or engages the class and can become the interactive component of the learning station (games, questions, readings, and so forth)

For your information, your project presentation was timed at ________ minutes.

Presentation Grade ______________

MONITORING AND ASSESSING THE PROJECT FOR FUTURE FEASIBILITY

Students who participate as Student Guides will be asked to assess the success of the project. Likewise, evaluation slips will be placed in the World Fest / AsiaFest programs so that the community at large may drop off their assessments and ideas for improvement before they leave the festival. The Media Staff will film segments of the festival for class and club evaluation.

The Classroom Model will be evaluated by students and teachers involved there, using the Self-Evaluation sheet provided for each student. Noting what works and what does not and ways of solving problems before they can appear will determine whether the project lives or dies after one year.

Evaluation of World Fest 2000

Please note below which Learning Stations/Countries you found to be most interesting and enjoyable.

Which of the performances did you like best? Why?

What changes would you make in the format and presentation of countries that are part of World Fest?

Are you
a student at NCSSM
a student at another institution?
a teacher
a parent
OTHER:

What suggestions would you like to offer the presenters at World Fest?

Introduce yourself: If you'd like to leave your email address or mailing address, we will notify you of our next celebration at NCSSM.

Thank you for taking the time to give us your advice and for joining us for World Fest 2000. Please drop this slip into any of the evaluation boxes or give it to a Student Guide any Learning Station/Country. And thanks again for recognizing the importance of world cultures and global neighborhoods. The Asian Cultures Club and Asian Studies Classes

15

WEST MEETS EAST IN MALAYSIA AND SINGAPORE

Genevieve R. Thompson
English and Drama Teacher
Arcadia High School
Arcadia, CA 91007

Whether or not they
Have made the world
They live in, the young
Must learn to be
At home in it, to be
Familiar with it.

They must understand
Its history, its peoples,
their customs and ideas
and problems and
aspirations.

...the world cannot be
understood from a single
point of view.

-Eleanor Roosevelt

Fulbright-Hays Seminars Abroad Program 1999

MALAYSIA AND SINGAPORE
"West Meets East in Malaysia and Singapore"

Genevieve Thompson
English and drama teacher
Arcadia High School
Arcadia, California

INTRODUCTION

Throughout my travels and studies this summer with the Fulbright 16, I have enjoyed gathering short stories, poetry, novels, drama, music, photographs, videos, and recipes from the multi-ethnic cultures of Malaysia and Singapore to include in a new class offered to our senior English students at Arcadia High School called "The Global Participant" which celebrates ethnic and cultural diversity.

The Global Participant class is designed to expand the students' awareness of themselves as being a part of a global community; to explore literature as an aid to understanding the world as a place filled with more human commonalities than dividing boundaries. Students will examine the cultural attitudes and values of many ethnic groups and begin viewing world writers not simply as spokespersons for a particular ethnic community, but rather as artists portraying the same aspirations and struggles shared by all members of the human race.

A wide range of texts by Asian, Latino, African, Middle Eastern, Caucasian, and Native American writers will be used in the semester course. The diverse literature written in English by Malaysians and Singaporeans as well as my personal experiences and supplemental dramatic and cultural materials will constitute one of the units in the class.

Literature is a powerful tool. By broadening our students' experience with voices different than their own, they will gain an appreciation and deeper understanding of other cultural traditions while examining and challenging their own "Western" attitudes and values.

Thompson, Genevieve

THE GLOBAL PARTICIPANT
Malaysia and Singapore Unit

INTO PROJECT

Begin by reading **"Rice"** by Singaporean Mary Loh Chieu Kwuan from *More Than Half the Sky* and **"Fish Cheeks"** by Chinese-American Amy Tan's about ritual traditions. Discuss some of our shared American cultural traditions (throwing rice at weddings, dressing up in costume on Oct. 31, sending cards, candy, flowers on Feb. 14, lighting fireworks on July 4.)

Students will interview someone of a culture different than their own about a tradition in that culture they have never heard of before. The information gathered will be shared with the class in written and oral forms.

Assignment Guidelines for Formal Write-Up:

- Establish who it is you interviewed. (name, age, how long the family has lived in America, cultural group to which they identify, occupation...)
- Choose one cultural tradition shared in the interview to describe in detail. Remember it must be something you have never heard of before. For instance, writing about the use of thin sticks to eat rice is an all too known tradition. (consider what happens in this tradition, when does it take place, who takes part, who doesn't take part...)
- Discuss the purpose or importance of this tradition. (what is its social significance)
- Attach a copy of your interview questions
- Decide on a creative way to present what you have learned to the class. (re-enact the tradition using the class as participants, re-create the visual props or artifacts used in the tradition...)

INTO ACTIVITY

The introduction to Malaysia and Singapore should begin with students brainstorming everything they know about the two countries, where they are located, and the Malay, Chinese, and Indian cultures that define them. This should be interesting! It might be helpful to have a discussion on stereotypes. They may work individually, in pairs, or small tribes. Have each group share out their ideas, creating a master list from all their contributions. Acknowledge what they already know, but emphasize how much there is to learn about these cultures. This into activity will set you up for the research project below that students will be working on during the unit.

THROUGH PROJECT

Throughout our study of the culture of Malaysia and Singapore as revealed in literature and the arts, students will be working independently on a related project of their choice using my personal library from my summer study as a resource as well as the internet, school, and public libraries.

Possible Through Project Ideas:

- Education System: public, private, primary, secondary, university
- Globalization in Malaysia and Singapore: Information Tech. Society-CyberJaya
- Public Housing in Singapore
- Cultural Dance: Malay, Chinese, Indian
- Chinese Opera
- Wayang Kulit: Shadow Puppetry
- Malaysian Novel: Spider Boys by Ming Cher
- Singaporean Novel: Serpent's Tooth by Catherine Lim
- The Marriage and Divorce of Malaysia and Singapore
- Political Culture: Censorship
- Religious Dynamics: Islam, Buddhism, Hinduism
- Exports: Palm Oil, Rubber, Pepper
- History of Colonization
- Feng Shui
- Batik

Information gathered will be displayed toward the end of the unit (or between the Malaysia section and Singapore section to break it up a bit) in a poster-board format around the classroom. Half of the class will stand by their poster project while the other half "walks the gallery" reading about the projects, listening to the student summaries, and asking questions. After students have had a chance to get around to all the projects, switch roles so that the roamers are now the presenters.

MALAYSIA

Malaysians, like Americans, live in a multi-ethnic society that benefits from the inherited cultural, linguistic, and religious traditions of multiple countries. When the traditions of those diverse cultures are respected and recognized by citizens in celebration under one national roof, so to speak, then the blend of those unique cultures together defines what it means to be a Malaysian or an American.

In this unit, we will explore the literature, short stories, drama, music, and cuisine of the three major ethnic groups, Malay, Chinese, and Indian, that unite in one Southeast Asian country and proudly call themselves Malaysians.

Fairytale/Children's Story Activity:

The native culture of the three ethnic groups will be introduced to students with a children's story or fairytale representative of the group's inherited past. Students should keep an on-going chart on the various fairytales/children's stories read comparing and contrasting the basic plot, characters, and themes in order to draw conclusions about the similarities and differences between all cultures at the end of the unit.

Thompson, Genevieve

MALAYS

Children's Story Opener:

***Malaysian Myth of Hang Tuah-Hang Jebat*:** (As it is very difficult to find this myth in English, I will include a brief synopsis written by Ashby Kinch.) An ethical debate: The Sultan bans Hang Tuah from court because of a false rumor that he desires the Sultan's wife. Hang Jebat is incensed at the injustice and encourages his brother Hang Tuah to rise in revolt, but Hang Tuah refuses. This leads Hang Jebat to revolt on his own and the Sultan appoints Hang Tuah, his greatest soldier, to be his defender, pitting the blood-brothers against one another in a fight to the death. Tuah, the stronger soldier, lets Jebat use his kris (sword) which has magical properties and always kills its adversary. But, because of Tuah's proficiency as a fighter, they both die in the course of the fight.

"The Magical Princess" from *A Treasury of Asian Folktales* retold by Linda Gan.

Sarawak Stories retold by Heidi Munan

Literature Studied:

1. Excerpts from *As I Please* by Salleh Ben Joned.
2. Excerpts from *Ways of Exile* by Wong Phui Nam (Chinese Muslim)

Cultural Elements:

Wayang Kulit, Malay Shadow Plays: This dramatic form can serve as a perfect example of two cultural traditions, Malay and Indian, combining together to make a Malaysian tradition. While the practice of Wayang Kulit (shadow puppetry) has its origins in the ancient Malay Kingdom of Patani, ironically the stories that are spoken of come from the Indian ***Ramayana.*** This contradiction has been the source of controversy especially in the more conservative Muslim areas of the east coast such as Kelantan where the dramatic form has recently been banned.

- Students will make their own shadow puppets and look at selected scenes from the *Ramayana* in English.
- Personal photographs from a performance will be shared

Kebaya Sarong/Batik/Songket: A traditional female Malay silk outfit will be worn to class and the batik painting process will be explained (wax dripping tool shown). A sonket worn by males will be shown and a demonstration on how it is worn will be given.

Malay Dance/Music:

Personal pictures of Malay traditional dances and a video from our school visit will be shared. Students will learn basic hand and arm movements from the Sembah which is a seated dance. Live music will be played from tapes entitled "Muzik Tarian Malaysia," "Siti Nurhaliza: Adiwarna," and "Raihan: Syukur" to give students exposure to the sounds of Bahasa Malaysia.

Masks and Pictures from Sarawak Longhouse: To be used with the opening children's tale from Sarawak.

CHINESE

Children's Story Opener:
The Greatest Treasure and/or *The Empty Pot* by Demi
"The Emperor and the Nightingale" *A Treasury of Asian Folktales* by Linda Gan.

Literature Studied:
1. "Mr. Tang's Girls" by Malyasian-American Shirley Geok-Lin Lim from *Prizewinning Asian Fiction*
2. Poetry from *Monsooon History* by Malyasian-American Shirley Geok-Lin Lim
3. "What You Asked" by Dr. Nalla Tan from *Prizewinning Asian Fiction* (Malaysian born but now lives in Singapore)
4. "Picnic in Malaya" by Han Suyin excerpt from *Tigers and Butterflies*

Cultural Elements:
Chinese Opera: Pictures from an outdoor Chinese Opera performance will be shared along with taped music and live gongs purchased at a Chinese Opera instrument/costume store.
Mosque Constructed in Chinese Temple Architecture: Photographs will be shared to emphasize the blending of Malay and Chinese cultural traditions in Malaysia.

INDIANS

Children's Story Opener:
One Grain of Rice by Demi
"Lord Krishna's Flute" from *A Treasury of Asian Folktales* retold by Linda Gan.

Literature Studied:
1. Excerpts from *In a Far Country* by K.S. Maniam
2. Excerpt from *Love in the Throes of Tradition* by Basanti Karmakar. Skoob Anthology
3. Poetry from *Mangosteen Crumble* by Charlene Rajendran

Cultural Elements:
Indian Dance/Music: Pictures from our evening with traditional Indian dancer Ramli Ibrahim will be shared. The Odissi dance drama in particular will be emphasized. Here again is another example of the diverse cultures of Malaysia blending together, for Ramli is a Malay Muslim who happens to be an expert in the Indian dance tradition.

Stick Fighting: Pictures and stories will be shared of my participation in an extra curricular Indian stick fighting class at the University of Malay.

Clothing: Saris, bindi, and bangles will be worn.

Arranged Marriages/Guest Speakers: Two short stories on arranged marriages will be read in preparation for our guest speakers, two mothers of Arcadia High students who are Indian and have arranged marriages. Students will prepare a list of questions to ask ahead of time.

SINGAPORE

Like in Malaysia, Chinese, Malay, and Indian cultures co-exist and thrive in the densely populated metropolis that is Singapore. But, since Singapore is predominately Chinese in ethnic background, we will be focusing on the writings of Catherine Lim. This also serves to bridge the two countries and show their inescapable intertwined history, for Lim was born in a small Malaysia town in 1942, before the separation of Singapore from Malaysia. Additional authors studied include Ovidia Yu and Christine Lim.

Children's Story Opener:
"A Singapore Fairy Tale" from *O Singapore!: Stories in Celebration* by Catherine Lim
Excerpts from *Myths and Legends of Singapore* by Pugalenthi Sr
"Yenti" by SuChen Christine Lim from *The Circle and Other Stories of Asia and the Pac*
"The Red Hill" from *A Treasury of Asian Folktales* retold by Linda Gan.

Literature Studied:

1. "Paper" from *Little Ironies: Stories of Singapore* by Catherine Lim
2. "Last Wish" from *Or Else, the Lightning God & Other Stories* by Catherine Lim
3. "A Dream of China" by Ovidia Yu from *Prizewinning Asian Fiction*
4. An Excerpt from *Gift from the Gods* by Su-Chen Christine Lim

from SKOOB Pacifica Anthology No.2

Cultural Elements:
Paper documents such as a passport, credit card, check book, and airline ticket are traditionally burned by relatives for use by their deceased loved ones in the afterlife. Use with the short story "Paper."

Photographs: Personal pictures of Buddhist temples and fireplaces for burnt offerings can be scanned into the computer and projected onto the whiteboard using a lightbox.

Audio Tape: Supplemental audio tape reading of the story "Last Wish" made by Lim when she was in the U.S. on Fulbright Fellowship.

CONCLUSIONS

Students will be given a chance to reflect on what they have gleaned from this unit. This may occur in oral discussion or in written evaluation.

Questions to consider:

- What universal themes can be found in the children's stories from a three cultural groups? What observations can you make about human nature?
- How have your personal attitudes and values changed as a result of exposure to the diverse cultures of Malaysia and Singapore?
- What kinds of cross-cultural analyses can you make? Compare social/gender roles, family structure, expectations for success, emphasis on education, music, art, food?

Thompson, Genevieve

BEYOND PROJECT

Apart from the Native Indian Americans, all Americans are immigrants to the United States, bringing with them rich heritages from countries around the world. This is our biggest national asset. In a reflective essay, students will examine how their own diverse roots and cultural traditions share a place with an equally undeniable American culture in forming one's unique, personal identity.

Children's Story Opener:
Grandfather's Journey by Allen Say

Literature and Poetry Studied:
"Prospective Immigrants Please Note" by Adrienne Rich
"Human Family" by Maya Angelou
"Doors" by Rasiah Halil from *More than Half the Sky*
"Two Kinds" from *The Joy Luck Club* by Amy Tan

Reflective Essay
Questions to consider:

- What culture do you identify with most?
- What cultural clashes have you or your parents experienced?
- What beliefs and values have you inherited from your parents?
- What beliefs and attitudes do you have that are different from your parents?
- Is it possible to maintain connections to your cultural backgrounds and at the same time assimilate into the "All-American" culture?
- What do people of ethic backgrounds gain when they become "Americanized?"
- What do they lose?
- What has been your experience with prejudice, stereotypes, discrimination?
- What has been your experience with acceptance, tolerance, empathy, individuality?

END OF UNIT CULTURAL CELEBRATION

In celebration of our study of Malaysian and Singaporean literature and culture, students will enjoy cooking and eating some of the diverse cuisine found in the two countries. With a partner, in small groups, or individually, students will explore the cookbooks of southeast Asia that I have as well as resources on the internet, bake, and share their talents with the class.

Malaysian and Singaporean Cuisine: Recipes

The recipes featured at the web site below are favorite Malaysian dishes:
http://ucsee.eecs.berkeley.edu/~soh/mrecipe.html
Roti Canai, Beriani, Chicken Rice, Nasi Minyak, Rendang, Satay & Peanut Sauce, Nasi Lemak & Sambal, Kurma

The recipes featured at the web site below are all Singapore's local favorites:
http://www.mediacity.com.sg/culinary/recipes/recipes.htm

Herbal Bak Kut The, Herbal Turtle Soup, Shark's Fin Soup, Wanton Soup, Korma Chicken, Niang Dou Fu Lemak, Nonya Noodles, Mee Rebus, Kueh Bangket, Chwee Kuey, Fish Achar, Cold Chinese Noodles in Peanut-Sesame Sauce, Bengka Ambon, Durian Green Bean Dessert, Kaya, Kueh Dadar, Mooncakes - Plain Baked, Ondeh Ondeh

MANY THANKS

My Fulbright experience this summer in Malaysia and Singapore was one of significant personal and professional growth. New friendships were forged and new energy gained in a way that only a first-hand experience of new cultures can provide. With great anticipation and excitement, I look forward to sharing my experiences and knowledge of the rich literature and arts of the people of Malaysia and Singapore with my American students at home. For all these things, I am grateful.

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